

A
DISCOVRSE
OF CHRISTIAN
WATCHFULNESSE.

Preparing how to *Live*,
how to *Die*, and to be discharged at
the *Day of Iudgement*, and so enioy
Life Eternall.

By IOHN ROGERS *Minister to the*
Church of Chacombe in North-
hampton-shire.

Habbac. 2. 1.

*I will stand upon my watch, and will see me upon
the Towre, and will watch to see what he will
say vnto me; and what I shall answere when
I am reprov'd.*



LONDON,
Printed by *William Jones*, dwelling in
Red-crosse Streete neere Saint
Giles Church.

1620.

DISCOVER

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TO THE WOR-
 shipfull and religious Gentleman, Master
Thomas Bigges Esquire, and Iustice of the
 Peace and Quorum in the Countie of Wor-
 cester : And to the Worshipfull and right
vertuous Gentlewoman Mrs. Anne Bigges
 his Wife; grace, mercy and peace from God
 the Father in Iesus Christ
 our Lord.

Worshipfull Sir:



E reade that when a
 certaine Lacedemoni-
 an Phylosopher had
 made a New Booke,
 and was about in o-
 pen hearing to recite
 it (as the manner
 then was) *Antalcides*
 demanded where-
 of the argument was; who answering that it
 was of the praise of *Hercules*: replied, But
 who dispraisheth him? intimating it a need-
 lesse worke to praise whom all men admired.

*Plutarch in
 lacon apoph.*

The Epistle

Iob. 29. 12

So I occasioned to declare my hearty affection to your Worths for sundry extraordinary fauours, which could not be performed without relating of many excellent vertues, wherewith the Lord graced you : I considering these premilles, in the very enterie, retired lest I should seeme to vndertake an vn-necessary labour, in commending whom none dispraised. Wherefore, diuerting from this purpose, I tooke it more befeeming for me to ioyne and ioy with such as congratulate and praise God for you, who in these your greene yeares endued you with such pietie, wisdom and graticie, which few of gray haire in our Country attained vnto ; whereby, for your place and Worshipfull calling, you, in executing Iudgement and Iustice, releeuing the Fatherlesse and Widdow, doing good to all, and iniuring none, of all sorts are highly magnified, drawing as with a secret Load-stone the hearts and prayers of your people vnto you, and for you : and which is the Crowne and Garland of all vertue and generositie, approue a sincere fauourer and furtherer of Christs holy Religion, and the professors thereof. Many for glory of the World, become famous Commonwealths men, but few for the glory of God, approue good Church-men and Religious Gentlemen ; for al-be it in policie they can afford braue salutations, and reach the hand
to

Dedicatory.

to some rare Preachers, yet is it but as *Sauls* fauour to *David*, by fits and fashions, being at continuall warre and hatred with their owne Parish Ministers, which made it a Pro- uerb, That Gentlemen are Vemson in Hea- uen: but howsoever they take Religion to be but a foolishnesse, and a base slavery to serue the Lord, yet is there not any thing that more honoureth a Gentleman or Noble- man, then to be a faithfull professor of Reli- gion and vpholder of his Ministers; as to your cost you doe, which causeth them take vp *Pauls* prayer for you and yours: *The Lord giue mercy vnto the house of Onesiphorous, for he often refreshed me, and was not ashamed of my chaine,* which shall one day doe you more good, then tenne thousand worlds to the wicked and irreligious; For howsoever they bragge in the depth of their sensuashy, that they can be godly when they list, and will the while bathe themselves in impiety, yet try it who please (and I would it would please them to try and goe through therein) they shall finde it an harder matter to become truly Religious then they thinke (which I speake not to discourage any from being godly, for *God will sweeten and make easie the way to all that seeke his face:*) but for your comfort, and the high commendations of all Gods Elect, who for sake all with *Peter* and *Paul* for Christ, and account them but

1 Sam. 18.

29. & 19.

8, 9, 10. &

24. 17. &

16. 21.

1. 1. 1. 1.

2 Tim. 1. 16

Mat. 19. 27

Phil. 3. 7. 8.

The Epistle

2. Cor. 8. 5.

2. Cor. 9. 15

dung. And let them know that for men and women abounding in all worldly contents, to forsake themselves, their ease, their wealth, their pleasures and profits, and to give themselves wholly first to God (as did the Macedonians) and then for his sake to his Church, devoting themselves wholly to his Worship and service whatsoever it cost them, not only to the losse of their goods, but also of their lives (if the Lord call them to it) is an extraordinary grace and vnspokeable gift of God, for which they are euer to be thankfull vnto the Lord; for vnlesse God had by the mighty grace, and power of the holy Ghost wrought this admirable worke in their hearts, they could not possibly get that great victory against their owne selfe-love, Couetousnesse, distrust in Gods providence and promises; yea, against the very power of the Diuill himselfe and all his complices, who with vnited forces labour to hinder this worke which they see bringeth so great glory to God, credit to the Gospel, and Salvation to mens Soules. But blessed be God, who (from among many) selected you to this high calling making you heire not onely to your Worshipfull Parents possessions, but also to their piety and godly profession. And albeit the Lord for causes best knowne to himselfe hitherto maketh you childe-lesse; yet to his glory, and your comfort, hath hee made

Dedicatory.

made you and your most vertuous wife, parents of your spirituall children; which (saith *Ambrose*) are farre better then any carnall posterity, or names of sonnes and daughters. In which respect may it truely and comfortably be said; *Blessed are the barren, and reioyce thou barren that didst not beare, &c.* for the desolate hath more children then the married wife, &c. so that as King *Cyrus*, when *Lyxander* the *Lacedemonian* Ambassador saw his Orchard, called the *Paradise of Sardis*, and admiring the highnesse and straightnesse of the Trees, and how euen the rankes were set quadrangle-wise, demanded who had so set them? he answered: These trees haue I planted, these rankes haue I deuised, and many of these plants haue I set with mine owne hands. So when you in the great Day of the Lord shall appeare before God, accompanied with all these your spirituall children, whom you & your most gracious wife haue begotten and nursed vp to your Christ, and he demand of you, who these multitudes be? you shall ioyfully answer: These thy Ministers wee euer countenanced, cheered, and contributed vnto; to these Widdowes and Orphanes wee haue bene as Father & Mother; these poore afflicted haue we releued, and many of these haue we brought vp in our owne house, and all thine elect people haue we euer louingly embraced: Wherunto the Lord of glory shall

Ambrose,

Isa. 54. 1.

*Xenophon in
Oecon. &
citatur a
Cicerone in
Catone.*

The Epistle

Math. 25.

Horndun.

Aeneas Syl-
vius de
dilectis
Alphoboli.

King of

156. 49. 10

in 156. 10. 10

in 156. 10. 10

in 156. 10. 10

in 156. 10. 10

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in 156. 10. 10

shall answer, well done good servants and faith-
full, enter into your Masters joy. Which the
Lord grant you both to doe; for these in-
deed are the right Hounds and Hawkes (as
Alphonfus King of Arragons telleth an Am-
bassador, desiring to see his hunting Hounds)
wherewith all good Nobles and Gentle-
men should hunt for the Kingdome of Hea-
ven, even Christs poore afflicted members.
And as Beniah and the people tell king David
of Salomon; God make the name of Salomon more
famous then thy name; and exalt his throne
above thy throne; and as he hath bene with my
Lord the King; so be he with Salomon: so con-
clude, Let the God of Heaven make your name
more famous then your Fathers; and exalt
you in all earthly preferments above him;
and as he hath bene with him in all heavenly
blessings; so be he with you; and the Lord
say unto you, Amen.

Good Master Bigges,
I have little to say to your Worship; for
your presence makes me silent, vnlesse I should
praise you as Grigorie Nazianzen did of
Athanasius; I shall
praise Vertue in selfe, because he comprehendeth
all vertues within him; and praising Vertue, I
should praise God himselfe; from whom Vertue
came to men; that thereby we might be drawing
unto him. Sec. and so say I, if I should praise
your

in Crat. fu-
neb. Athan.

your vertuous life, I should praise Vertue it
 selfe, and seeing this is too ample a field for
 me to walke through, I will praise God for
 his rare Vertues bestowed vpon you, and
 withall, congratulate with you, that the Lord
 gaue you so good an Husband: many haue
 louing Husbands, but few finde good ones,
 who be helpers and partners with them, not
 only in worldly but in heavenly and spirituall
 exercises, and I doubt not but as an echo he
 findeth you appliable to draw with him
 Christs yoke, that so you both may be glo-
 rified together: And that as he prudently
 and providently planteth Gods sacrifice and
 seruice early and lately, in your house and fa-
 mily: so you as the Mistresse Bee in this
 holy Hiue (for so *Xenophon* calls the Wife)
 will haue a speciall care and *Christian Watch-
 fulnesse* to see the same practised, and to keepe
 your Hiue sweete and well stoared, suffering
 no Bees to be idle, but caze them make
 faire honey-Combes and fill euery Celler: cast
 out all Droane Bees, suffer neither Waspe,
 Mouse, nor filthy worrne to annoy your Bees
 nor robbe your Hiue: neither speake I this
 as perswading you to worke, for Bees neede
 no exhortation to labour for Winter, for it is
 naturall for them so to doe, but (as one tel-
 leth his wife) to commend your endeavors
 heerein, purging your houle from all pro-
 phane and wicked people, that none from

*Xenoph. in
 Oecon.*

*Qui monet
 res facias, quod
 iam facis,
 ille monendo
 laudas, et
 hortatur, quod
 probas alibi
 suo. Ouid.
 de trist. l. 5.
 eleg. 14.*

Rome,

The Epistle

Roome, nor Egypt, nor Sodom anoy your painfull Bees, and defraud them of your labours, defile the Hiue, and discredit both the Master and Mistris Bees, neither can I but ioy to see you so directly tread the steppes of godly *Placilla* the Emperor *Theodosius* wife, who being graciouſly instructed in Gods Word, furthered her Husband much in piety, was exceeding bountifull to the poore; would her selfe goe to the sick, visite and minister vnto them, and would often speake to her Husband to remember what he was before he was Emperor and what after, and called vpon him to be thankfull to God, and carefull to doe all good to his people; and so I am perswaded you do to yours and must do, and in so doing God will bleſſe you both, that you shall grow Bigge both in this and in the life to come. And whereas thankfulness would I shoul, for many fauours receiued, offer you some gratuite, and supposing that nothing cometh more welcome to you then some iewel or ornament which naturally all weomen affect, as *Ieremy* writes; *Can a Maide forget her Ornaments, or a Bride her attire*: and these ornaments must not be Jewels of Gold, Pearles, preious Stones or Purple robes, but such as best beautifie you in the eyes of the Almighty (the Ornament of Israel) and these be true godlinesse and Christian obedience in a constant proceeding

1. Cor. 2. 32.

1. Tim. 2. 9.

1. Pet. 3. 3. 4

Dedicatorie.

ding and carefull watchfulnesse ouer your whole life, in weale or woe; this Robe couereth all our soule and ragged attire, and maketh vs more amiable in the Court of Heauen then euer was *Ester* in *Assuermus* Palace, and although my penurie cannot giue you this (for heerein I am a beggar my selfe) yet I according to my poore skill, send you what direction I can to purchase the same, hoping you will accept thereof, not as a payment or requirall, but as an acknowledgement of a debt. And that all the day time you will vse it as your aduiser and overseer of all your worke, and at night as a Curfew Bell to prepare you for your rest, and when you ouer-sleepe your selfe, as a Mid-night peale awaking you to serue the Lord, and at the Dawning as a true Cock to prepare for your speciall calling, and after as a Morning watch, calling to you betimes not to idle your pretious time; when you are in prosperity directing you how with Gods fauour to continue and increase the same, in aduersity how to be ridde of it, how to vse your health for Gods glory & good of men, and when you are sick to death, how to prepare your selfe for God, and how after death to enjoy a joyfull Resurrection: This doth Christian & godly Watchfulnesse grace you and all you take in hand, and so bleesse you in all respects in the sight of God and men, that
you

*Caluin in
Ier. 2. 32.
Laertius
lib. 4. cap. 6.
Mat. 13. 44
45. 46.*

The Epistle

Mar. 13. 33.
Eze. 48. 35.
Ier. 31. 23.

you shall be a mirror to all the godly about you, so that whosoever passeth by and beholdeth your dwelling place, shall giue it the name of the Citie of God, and pointing at it, shall say, *The Lord is there*: and the hearers shall answer, *The Lord blesse thee O habitation of Iustice and Mountaine of holinesse*: which the Lord for Iesus Christs sake graunt, Amen.
Chatcombe this 20. of August 1619.

Your worship in all Christian

Justice to commend

JOHN ROGERS,

and when you shall be ready how to give
part your selfe for God, and how after death
to enjoy a joyfull Resurrection: This doth
Christian & Godly Watchmanlike grace you
and all you are in hand, and to bless you in
the light of God and man that
THE
you

The Preface to the Christian Reader.



*Ma*rnevell not (*Christian Reader*)
 if in publishing this Sermon,
 whereas (it may be) better, and
 more of this Argument (though
 I saw none) be extant, I incurre
 the same fault which Cato the
 grane Censour reprov'd in a certaine Roman,
 who taking upon him to write a Storie in Greeke,
 had rather craue pardon of his fault, then keepe
 himselfe cleare from committing it [a]: for
 when this Sermon was preached, I intended no-
 thing lesse then the committing of it to the
 Presse: yet so it was, that being requested to
 Preach at a Gentlewomans buriall [b] and
 that upon a sudden, not having twelue houres,
 no nor scarce sixe, to chuse and peruse my Text,
 my warning was so short and the time busie, iust
 two daies before Easter; and also before a iudi-
 cious and more then ordinary assembly, so that I
 had not that libertie granted me which Bears [c]
 haue to lick their new-borne foales, to bring
 them to their owne fashon: yet (as alwaies) re-
 lying upon the Lords present assistance (who of-
 ten

a Cicerus a
 Rōula in
 prima sex
 thesum.

b The occa-
 sion of pub-
 lishing this
 Sermon.

c Plin. lib. 8.
 cap. 36. &
 Aelianus de
 hist. An-
 malia. cap. 9.

The Epistle

d. *Austin. de*
doct. Christi.
li. 4. ca. 19.

e *Cicero de*
Orat. l. 2. &
de finib. bo-
norum li. 1.
f *Aust. con-*
tra faust. li.
5. cap. 11.
g *Fabius*
Quintil.
h *Sutor ul-*
tra crepidā.

i *Inter epist.*
Hypocra. &
citatur a Ri-
nald. orat. 13.

k *2. Cor. 5.*
13.
L. August. ad
Pascensium
epist. 174.

ten giueth better successe to short meditations,
vndertaken in his Name, then to longer studies)
I went to worke, affecting more (as Augustine
teacheth) documenta, quam ornamenta [d]
for profitable instructions to edifie the Consci-
ence, then Rhetoricall braveries to glow and
tickle Atticke eares; as speaking (with C. Luci-
lius) but Tarentinis & Consentinis meis, who
kindly gaue me wished approbation in the whole;
[e] yet this acceptance (as after it appromed) was
not so generall; but some few eying (as Au-
gustine said) [f] the Chaffe more then the
wheate of my Corne, disliked somethings cause-
lesse; so that (which one said) [g] is true, that
foelices essent Artes, si de illis soli artifices,
judicaret: but when the fooles of the people
fall a censuring aboue their slipper [h]: then
then they to extoll themselves, take their Tea-
chers to be madde and void of common sense (if
they be zealous in Gods cause) and so Christ
himselfe was taken, as is in Mark. 3. 21. Ioh. 10.
20. and so the Abderits [i] did Democritus,
who sent for Hypocrates to giue him Helleber
to cure his madnesse (virtutis laborem infani-
am arbitantes) who comming, and admiring
his Wisedome, told them that they more nee-
ded Helleber then He: And therefore (I say
with Paul) [k]; Whether we be out of our
wits or in our wits, we are to God and you:
and for my part I acknowledge with Austine [l],
that facile est, vt quisq; vincat Augustinum,
sed

sed videris, vtrum veritate an clamore : *ease*
it is to deprave my labours ; but let them see
whether they doe it by vniust clamours or by
truth : and with Hierome [m] likewise : Bre-
niter respondeo, nunquam me hæreticis pe-
percisse ; sed omni egisse studio, vt hostes Ec-
clesiæ , mei quoque hostes fierent : I neuer
spared grosse transgressors (though truth-bred
me much hatred , and I had the more enemies
thereby) but euer plainly and openly reprov'd
them, and therefore often want there fauourable
allowance in my proceedings : and no matter ;
For if I yet pleased men, I should not be the
Seruant of Christ [n]. The issue then was,
that my name was not only made a Tennis-ball &
Table-talk, but withall I was complained vpon
to the Ecclesiasticall Magistrate, where I was
faine to answer it, and besides, was in priuate so
sharply rebuked (of such as hard me not) as
unworthy of the name of a Minister , so that I
might well complaine with Hierome [o] : Ita
nomen meum frequenter assumitur, & car-
pitur, ac si de libro viuientium deletus essent.
And although that be true, which one saith,
Hominem ingenuum irrideri turpissimum
cruciari humanum [p] : yet for my part, I
giue them thanks, for (as Plutarch [q] tea-
cheth) it will make me more circumspect, but
because that optima non villo causa tuente pe-
rit ; I will vse only that Apologie which Sopho-
cles did [r] who being accused of dotage, only
recited

m Hieron.
did. 1. ad-
uers. Pelag.

n Gal. 1. 10

o Hieron. ad
Theoph. ad-
uers. Ioan.
Hierosolym.

p In Menæ-
dro.

q Lib. de v-
tilitate ad
hostib. capi-
enda.

r Cicero in
Catine.

The Epistle to the Reader.

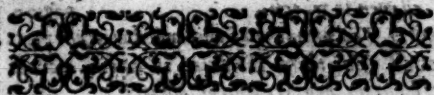
recited a Comedy called Oedipus Coloneus, made lately by him, demanding of the Judges, if that Comedy seemed to be made by a docter or madde man. So I, for my defence, doe set forth the Sermon verbatim as I preached it, not suppressing nor altering any one clause, only (I confesse) that in the penning thereof (as all men use in the like) my penne ranne somewhat swift, which made every part of the Sermon the larger, which I take to bee no fault, for so I (as with a Commentarie) cleare what was obscure, dilate what was briefly delivered, explain things mistaken, & adde some things further for the Readers benefit. *But Quam amanter, & fideliter moneo conscientia mihi tellis est; si paulo asperius, requirunt tempora; si minus cū fructu, meliora spero; si imprudentius, incommodius; volui quod debui, praestiti quod potui; laudandum vovisse, non praestitisse ignoscendum: gentle Reader peruse it thoroughly, and iudge charitably, and Gods grace be with thee, and his blessing vpon thee, that long thou maiest reade, and much maiest thou profit, to Gods glory, thy comfort, and benefit of his Church.* Pax praedicantibus, gratia audientibus, & gloria Iesu Christo, Amen.

f Ioan. Rog.
nold. Orat.
13.

t Foxiur.

Thine in the Lord while
thou art the Lords,

John Rogers.



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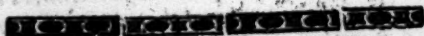
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THE



CHRISTIANS

WATCH,

PREPARING: HOW TO LIVE,

how to die, and to be discharged at
the day of judgement, and to

enjoy life eternall.

Made a song by

Wonderfull and euerie way
feardfull was the sloth and
careless security & supine
of the King of Babylon
as he stood in his high being on easily
side in trouble with dangers & troubles,
as first, standing in the high displeasure
of Almighty God, for his cruelty, & op-
pression of Gods Church & people, yea
his whole City and Temple his grand-
father had layed & destroyed, yea
his hand was against him, for his sin. Then
in forgiving his people and himselfe to
idolatry & superstition, *Jerem. 51. 44. 52.*

bring

B

Dan.

Den. 1. 2.
Den. 1. 3.
Den. 1. 4.
Den. 1. 5.
Den. 1. 6.
Den. 1. 7.
Den. 1. 8.
Den. 1. 9.
Den. 1. 10.
Den. 1. 11.
Den. 1. 12.

The pre-
amble.

The pre-
amble.

The pre-
amble.

The pre-
amble.

The pre-
amble.

The pre-
amble.

Dan. 2. 2.

Dan. 5. 3.
It is a fear-
full iudge-
ment of
God on
man, to see
a iudgement
and not to
lay it to
heare.

Xenophon
lib. 7. de re-
fir. Gen. 11.

Heraclitus
Ch. 1.
It is vnder
with the
wicked in
the time of
iudgement
threatened,
to turne
fasting into
feasting, &
more to de-
pend on
their owne
strength,
then Gods
power.

Dan. 5. 4. As also, to Diuinations, Sorceries
Enchantments, Dan. 2. 2. Isa. 47. 9. and
lastly for his Sacriledge, and his prophane-
ning of the holy vessels of the Temple,
and blaspheming the Lord, Dan. 5. 3. 23.
Then besides, hee had Darius and Cyrus
besieging the City without, and ready
to take it, and within had his owne sub-
jects ready for his tyranny ouer them to
cut his throat, and of them his princi-
pall Courtiers, as Gadatas, whom he had
caused a little before to be gelded, and
Gobryas, whose name hee had slaine in
hunting, who to be reuenged, conspired
against him, betraied the Castle, and
brought in Corine Armes, yet in this case
and danger fearing nothing, he was con-
fident in the strength and defence of the
City, which was compassed both with
high walls, and with the great river Eu-
phrates, so that they had prodigious layd
vpon the City it lasted whole yeares and
more, which made him so looser, that
hee made a great feare in a thousand of
his Princes, and to insult against God &
his people, who to bee kept captive, in
his drunken vaine, hee commanded to
bring

bring him the golden and silver vessels, which his Father Nabuchadnezzar had brought from the Temple in Jerusalem, that the King and his Princes, and his Concubines might drinke therein, not for any necessary and sober vse, which had beene too much, *Leuis. 27. 28.* but in this drunken and lascivious feast, to advance himselfe & his power aboue God, and that before his drunken companions and harlots, and thereupon, which was the greatest impiety of all, they prayed their gods of gold and silver, brasse, iron, wood and stone, not onely giving them the honor of their plenty and feasting, as was the manner of the Heathen in the beginning of their feasts to sacrifice vnto their Gods, but they ascribed also this victory vnto their Idols, when these vessels were taken from the Temple in Jerusalem, as though their filthy Idols were stronger and more mighty then the God of Israel. Whereupon his iudgement was immediately written over against the Candlestick upon the plaster of the wall of the Kings Pallace, and the King saw the palme of the hand that wrote. And

Pride, a
forerunner
of iudgment

Read Barn.
6. & Hiero.
lib. 1. c. 10.
2127 Rom
2128 2129
2130 2131
2132 2133
2134 2135
2136 2137
2138 2139

2. 2. 2. 2.
 2. 2. 2. 2.
 2. 2. 2. 2.

according to the contents of this writing read and expounded by Daniel, was Balthazar that same night slaine, and the City utterly destroyed, Dan. 5. Isa. 14. 4. 22. and 47. 11. and 2. 13. 4. And that by this stratageme, while they were feasting, Cyrus caused the river Euphrates to be diuided into diuers channels, and so made it passable, and then his army passed ouer, and by the guiding of Gadara and Gobrias, they entered into the Citie, and these two Courtiers slew him.

Via.
 Gods iudgements are
 most neere
 to the wicked,
 when they thinke
 themselves
 most safe.

See what security and slouth bringeth vpon men and whole kingdomes, when no danger and warning (as Daniel telleth Balthazar) will serue, Dan. 5. 22. and therefore his vaine glorious feast, became his funerall feast, and as of this Balthazar, so it fareth with all brutish and secure worldlings, and sensuall liuers this day, who though they liue in their sins end thereupon in the Lords danger and hatred, and wot not how soone for their demerits, the Lord will by death take them away, & then bring them to iudgment, yet in this deadly taking are they so sleepey and secure, so full of ioy and glad.

gladness, when they should give themselves to fasting, weeping, & mourning, to prevent Gods iudgements, that they put farre from them the euill day, and approach to the seate of iniquitie, as though no euill could happen to them, give themselves to feasting, ryot & excesse, that the Lord in the middt of their drunkenness taketh them suddenly away, most fearefully & vnprepared for death or finall iudgment: but as they liued beastly, so they dye strangely.

Wherefore purposing (the holy Trinitie assisting mee) to deliuer vnto you my brethren (holy and beloued in the Lord) some word of exhortation, and considering in respect of the premises) that the chiefeest things euery one ought to be most careful of as long as they liue, are, first how to liue according to Gods holy will during our life heere.

Secondly, how to leaue this life in Gods feare and fauour, and full hope of a better life: and Thirdly, how to be discharged before Gods tribonall in the day of iudgement, and so enjoy life eternall.

In which 3. points wholly standeth

The wicked euill ha-
then their
owne de-
struction.

And mans
happinesse
consisteth
in 3 things.

the glory of God and mans welfare, so much as of man can be sought for, whereupon for effecting of the premises, I at this instant can thinke of nothing more behoofull, then to stirre vp your hearts to Christian watchfulness, for the time present, and for the day of death, and of our appearing before the Sonne of God at the generall iudgement. Which task if we faithfully perform, we shall be blessed in life, happy in death, yea, and for ever after death dwell with God in heauen. Now for the fundamentall ground of this exhortation, I chuse this Scripture, which directeth vs to examine.

- 1 The occasion of this exhortation.
- 2 The meaning and parts thereof.
- 3 The instructions and uses for knowledge and conscience wee are to gather hereof.

And for the first, the occasion may be gathered out of *Math 23* where our Sauiour denounceth woes against the *Scribes & Pharisees*, threatening them destruction and desolation. Whereat his Disciples being much astonished, thinke it vnpossible that their Temple should be destroyed

vnlesse the whole world should come to
an end, and be destroyed with it, where-
fore, as they departed out of the Temple
one of his disciples shewed him how for-
tified the Temple was, how great were
the stones, and strong the buildings, and
indeed it was the starest, strongest, and
brauest building in all the world, for be-
sides that, all Kings and Princes of any
name and fame, sent gifts to adorne and
enrich it. Herod wonderfully repaired it,
the building was of white marble stones
which were each of them 25. Cubites
long, eight Cubites high or thicke, and
some 11. Cubits broad &c. whereof read
Iosephus Antiq. lib. 15. cap. 14. and de bello.
And lib. 1. cap. 16. and lib. 7. cap. 16. and
Iosephus Ben Gorion, in Hist. Herod. and
Hegesippus lib. 1. cap. 35. de excid. urb. and
lib. 5. cap. 42. & 43. where it is said of Tri-
tus, that Mirabatur sacrorum magnitudi-
nem, metalli nitorem, constantem opelis,
gratiam pulchritudinis: nec immerito tan-
tam fuisse loci celebritatem pro antiquitate, ut
eo ex locis omnibus conveniretur, quanta-
tum non nisi summi Dei crederetur esse Do-
micilium &c. But our Saviour answering
sayd

The Temple
the stateliest
building in
all the
world.

Read Iose-
phus.

now will
the temple
be destroyed
and not
one stone
be left
upon
another

Against the
strongest ad-
versaries
show

Of the
and

The won-
derfull care
that Christ
hath over
his.

sayd vnto him, *Teft thou these buildings?*
There shall not be left one stone vpon ano-
ther, that shall not be branne down. There-
by signifying vnto him, that no strength
is able to withstand the Lords iudge-
ments, how fortified soeuer. Then as he
saw in the Mount of Oliues, over against
the Temple, (for hee neuer entred into it
any more) Peter and Iames and Iohn and
Andrew asked him privately, when these
things should be. *See Mar. 13. 1. to 5. and of
the end of the world, Math. 24. 3.* (which
they thought would come together with
the destruction of the Temple,) where-
upon our Saviour most graciously fore-
tellet them. *1. Of the Iewes calamities fore-going
the destruction of the Citty, Mark. 13. 5.
to 14. 2. Of the fiering of the Citty and
Temple, vers. 14. to 24.
3. Lastly, of the end of the world, vers.
24. to 33.*

1. Of the Iewes calamities fore-going
the destruction of the Citty, *Mark. 13. 5.
to 14.* 2. Of the fiering of the Citty and
Temple, *vers. 14. to 24.* 3. Lastly, of the end of the world, *verse
24. to 33.* Then to preuent all dangers ensuing,
he exhorts them to watch, *vers. 33. to 37.*
& lest they should take this aduice to be
giuen them foure only: he tellet them
that

that this exhortation of *watching* appertaineth to all men, as well to people as Pastors.

Now the former part of this prophesie came to passe iust 40. years after Christs Passion, in *An. Dom. 73.*

The cause of the destruction of the temple.

1 And that is because they regarded not the time of their visitation, though the Sonne of God with weeping eyes besought them, *Luk. 19. 41. Mat. 23. 37.*

2 They refused the Messias to raigne over them, saying they had no King but *Tiberius Caesar, Job. 19. 15.* and preferred a murderer before him, *Math. 27. 20. Luke 23. 18. Act. 3. 14.*

3 They bought and sold at a most vile price the Lord of glory, *Luk. 22. 5. Act. 1. 18.* according to *Zac. 11. 13.*

Note.

4 They crucified him to death, after which time they enjoyed not one merry day, but were more and more vexed and oppressed by the *Romanes*, vntill in the end they were all in a manner destroyed notwithstanding their strength and fortified Temple, the miracle of all the world.

No power can withstand when the Lord comes with power to destroy.

And therefore, this should be a faire warning

Vt.

sayd vnto him, *Wilt thou these buildings?*
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ther, that shall not be brayne down. There-
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 is able to withstand the Lords iudge-
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the Temple, (for hee neuer entred into it
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 they thought would come together with
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 upon our Saviour most graciously fore-
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the destruction of the Citty, Mat. 24. 13. 5.
to 14.

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that

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And therefore, this should be a faire warning

vi.

warning for all, to bee carefull to walke with their God onely.

As for the second part of this Prophecie, which concerneth the day of Iudgement, let vs be assured that in his due time it shall be fulfilled, and that as the Lord in full iudgement, executed his wrath against the *Hierosolomites*, for their contempt and Apostacie, he wil likewise in that day take vengeance against al his enemies; who will not haue him to raighe ouer them, regard not the time of their visitation, sell God himselfe, and their soules, for the vncertaine loane of this world, and with their vngodly liues crucifie to death the *Lord of glory*. neither shall the glory of this world, nor pompe of wealth, & number of friends, nor their sinfull lusts and vanities in that day deliuer them no more then the great stones of the Temple, & their inuincible buildings, protected the sinnefull *Temple* from their enemies, and therefore let vs watch and be wise.

The Doctrine that we are of the premises to collect before I descend to the exhortation, is this: *That, we are not to fixe*

A good obseruation
for world-
lings.

Doct. 1. v

our

our hearts nor eyes vpon any worldly thing,
 wherein is no helpe. Seeing all is but cor-
 ruption, and shal we wot not how soone
 by fire from God be ytterly consumed,
 as was Ierusalem & the Temple, but whol-
 ly and onely vpon heavenly things, and
 the means leading thereunto: the proofs
 be these, Salomon crieth, that all is vanity
 of vanities, and vexation of spirit, and the
 summe of all is, to feare God and keepe his
 commandements, for God will bring euery
 worke into iudgment: and euery secret thing
 whether it be good or euill. Ecclesiast, 1. 2.
 and 12. 13. 14. Loue not the world, neyther
 the things that are in the world, If any man
 loue the world, the loue of the Father is not
 in him &c. the word passeth away, and the
 lust thereof, but he that doth the will of God
 abideth for ever, 1. Ioh. 2. 15. 16. 17. The day
 of the Lord will come as a thiefe in the night
 in the which the heauens shall passe away
 with a great noyse, and the Elements shall
 melt with feruent heate, the earth also and
 the workes that are therein shall be burne
 up: Seeing then that all these things shall
 be dissolued, what manner of persons ought
 yee to be, in all holy conuersation and godly
 lines.

We should
 not let our
 hearts on
 worldly
 things.

Ecclesiast. 1. 2.
 & 12. 13. 14

1. Ioh. 2. 15
 16. 17.

Lison ow
 moel 30
 no-ribe
 ybhow
 Vle 1. and
 The world.

lines, 2. Pet. 3. 10. 11. so Theff. 1. 7. 8. 1am.
 4. 40. and 1. Peter 1. 24. 25. &c. 2. Cor.
 5. 10. 11.

The first vse wee are to make heereof,
 serues for admonition to *watchfulness*, for
 if (as in the aboue named testimonies)
 this sinfull world, and all therein be but
 vanity and corruption: and shall shortly
 be fired, then is it high time for all sorts
 of people to see to their soules, and to
 their sinnes, that they in that day be not
 consumed with the fire of Gods wrath,
 and of hell; but the while, labour by all
 religious means to be sanctified and pu-
 rified: that as *Daniels* companions wal-
 king in *Nebuchadnezzars* *Oven* without
 harme, we may stand vpright before the
 Sonne of God, filled with the fire of
 Gods spirit and loue: which blessed fire,
 blessed Lord kindle in vs continually.

Vle 2.
 Riches.

The second Vse serues for instruction,
 for the vse of worldly wealth, for we see
 in what short time, euē within the space
 of *seauen Months*: this noble Citie and
 royall *Temple*, full of worldly pompe,
 iewels, riches, honor and glory, was con-
 uerted to dust and ashes. So that now it

is

is not knowne where this Temple was
founded vpon, not one tagge of all the
wealth thereof, is any where to bee
found. This meditation should teach vs
moderation in diet, apparell, building,
and hoording vp for hereafter, & why?
but because wee see all is corrupt & tran-
sitory, and vanitie of vanities, which
shortly (it may bee ere seauen Moneths
come about) will not onely be fired, but
cause thee be cast to hell fire, and for thy
vanity of vanities will bring thee to mi-
sery of miseries.

Now then tell me, were not hee more
then mad, that for vanity & vexation of
spirit would offend his good God, damn
his owne soule; the price of Christs
bloud, loose heauen and purchase hell, a
frenzie of frenzies. O that men would
beleue that experienced *Preacher*, pro-
claiming that all is most vaine vanitie,
then would not they thus be dirt them-
selues, to heape riches vniustly, to climbe
to honours ambitiously, to gorge them-
selues with worldly delights frowardly,
to forget their God impiously, and all
for the loane of vanity for an vncertaine
sha-

Dainty fare

Luk 16.25
Buildings.no outward
priviledges
can free the
wicked fro
Gods wrathApparell
the figure
of mans
shame.

shadow of time, alas what will thy dainty fare profit thee, when as for starving the poore, thou in hell cannot obtaine one drop of water, *Luke 16, 25*. Or thy stately building helpe thee, truly, no more then the strong buildings of the Temple did the *Jewes*, who seeing their Temple burne, flung themselves into the fire (as *Sardanapalus* with his riches) to burne together with their Temple they so trusted in: or great *Babel* did, to deliver *Nimrod* from Gods iudgements, *Dan. 4. 27*. Oh beloued, play not thus the beafts to trust in stones, heaped vpon stones, they cannot free thee from Gods inevitable wrath, but rather increase thy damnation: if thy buildings be reared by cruelty and oppression, as *Jerem. 23. 17*. *Hab. 2*. shall thy braueries & glistering apparell do it, then remember the rich *Quintus* and proud *Hicet* & *Agrippa*, whereof the one was turned to hell, the other caven up with lies, for what is apparell but moles meat, and the signe of our shame, for had we neuer sinned, we had neuer heeded to wear it, bearing the gracious image of God in
 our

our bodies as soules; but now wee are
 faine to couer the shame of our nakednes
 that sinne hath brought vpon vs, which
 is so great in truth; that if necessitie
 would permit (as gentlewomen do with
 their gloves and masks, though they
 thinke not so) both hands and face to,
 should be covered; so lowly hath sinne
 disfigured our excellent creation, that as
 a deflowred Virgin wee should be asha-
 med to shew our *Egyptian* or *Blacke*
Moor faces, & *Chimney-Sweepers* hands,
 to speake nothing of the basenes & beg-
 gery of apparell; for what more base then
 for a *Lord* or *Duke* to weare cloth, which
 is but the cast greasie garment of a sear-
 bed or rotten Sheeppe? and what more
 beggerly then to digge into the Earth
 for gold, to the Sea for Pearles, to the
 rocks for stones, to the flowers and pud-
 dles for colours, to *Mugges* for grease, and
 a thousand things more, to apparell and
 trim our sinfull bodies the fuel of Hell
 fire & for suffering the poore to dye for
 cold, and want of apparell; which wee
 store up for months, and shall one day be
 a witness against thee; *Iames 5. 1. 2. 3.* weep
 be-

indomest
 to reb adt
 : mcmghu
 elonib adt
 & oldman
 aspeal

Note
 (Mm) A

Apparell.

The bodies
 of the wic-
 ed are fuel
 for hell.

Iam. 5. 19.

How

Remember
the day of
iudgment:
the diuels
tremble &
feare.

A family.

HowggA

The poeple
of the wis-
dom be
not well

et. 2. m. 1

loured, weepe and howle for this madnes
and ensuing misery; and forget not that
fiery flaming day, & the remembrance
whereof makes the very Deuils to trem-
ble & quake, and should make euery sin-
full man weepe and howle, repent and
forsake this folly, which kindleth the
coales of hell to consume vs: oh my bre-
theren beloued in Christ Iesus, would
we not repute him vnwise, that should
robbe the poore, to oppress the widow
defraud the fatherlesse, steale from the
Church of God to enrich himselfe, to
bestow it vvholly vpon a famous snow-
ball, which in short space would thawe
to water, or to make an admirable Bed
vpon a hill for men to gaze vpon, which
at the first newes of the enemyes arri-
uing should be set on fire: yet a *Strong hold*
is sure to stand & to last the frost holds, and
a *Beacon* to continue against the cherty
land; but this world and the pompe
therof is not sure to stand one Day, and
who then would waste himselfe and en-
danger his soule for vncertaine vanities
and alluements to liue and destruction
but most certaine lets to saluation and
well

well doing wherefore my Dearely be-
 loued let vs all, seeing and knowing these
 vanities be wise to saluation and (omitt-
 ing these mockbegger build-ings of fin-
 full deuises, whereby worldlings thinke
 as the builders of Babel to get them a
 name when they most work their owne
 confusion bodily, and spiritually labour
 to haue our names written in heauen
Luk. 10. 20. and conteyning this world
 and vncertaine habitations with *Abra-*
ham the father of the faithfull, labour,
 and looke for a Cittie hauing a foundation
 whose builder and maker is God, and not
 fondly with *Peter* at a glimpse of felici-
 tie (not woating what we doe) wish to
 build Tabernacles heare below, and so
 to forgoe and forget our felicitie aboue,
 as we see all worldlings generally doe,
 this is to play foolish *Hobab*, who ready
 to enter vpon the holy land and posses-
 sions of the Cananits, after long wan-
 dring in the wildernes would not enter
 in, but depart to his owne countrey and
 kindred, *Num. 10. 29.* then which what
 more sottish.

The third vse serues for admonition

C

also

Heb. 11.
10.

Mat. 17. 4.

vse 3.

also for all men to see to themselves in time, for if this great Temple and Queene cittie of all the world was in a short time conuerted to dust & ashes, and if semblably all the world and the glory thereof shall be we wot not how soone and suddenly fired let vs then I beseech you consider our selues (poore and sinfull wretches) who whether the world stand or fall shall shortly be turned to dust and ashes: for what is man but a vapour, a wind, a shadow, a dreame, a nothing, then which what more transitorie and vanishing these doe but scarce appeare and are gone straight, so is the life of euery mortall weight, to day a man, to morrow none. *Baruch* made care where and how to liue when God should visite the whole land.

*Jerem. 45.
3. &c.*

The Lord tels him by *Jeremy*. Behold that which I haue built will I destroy, and that which I haue planted I will plucke vp euen this whole land, and seekest thou great things for thy selfe, seeke them not: as if he had said, the whole land and people shall be destroyed, the Temple and Cit-
tie

tie shall be burned ; so art thou more
 precious to me then all these , thou art
 not to looke to escape when others
 greater and better then thee perish ;
 take thy life for thy portion : vse that
 well, else thy soule and body shalbe con-
 founded, &c. His case is ours, we see all
 die and must come to iudgment, *Heb. 9.*
27. & 2. Cor. 5. 10. Rom. 14. 10. And shall
 we as great sinners as they looke to es-
 cape? No, no, we must hence : let vs pre-
 pare and make ready. The like lesson
 giueth *Elisha* to *Gehazi*, *2. King. 5. 26. 27.*
 Shewing him this was no time to hoord
 wealth by hooke and crooke , but to
 fast and pray for his owne sinnes , and
 the sinnes of the whole land , and at no
 hand touch this pestilent leprosie. I
 would to God we all semblably would
 consider that we were not sent to this
 world , to make our selues mighty men,
 as those giants before the flood. *Gen. 6.*
4. Nor yet borne as hogges in sties to be
 fatted, to eate, drinke, take our ease, and
 be merry as that rich *Cob*, *Luke 12. 20.*
20. Who thinking thus to liue to him-
 selfe and for himselfe hard : (vnmerci-

Why we
were sent
to the
world.

full wretch as he was) *Oh foole, this night will they fetch away thy soule from thee, then whose shall those things be which thou hast provided?* a short and fore warning, yet his case is ours: we cast for many yeeres euery man for himselfe, yet are not sure to liue till the next morning: and the rather because we discharge not the busines, for which we were sent into this world, as to know God to glorifie his name, to be reconciled to his Maiestie, to worke our saluation, to beleue in his name, to doe good to all men, and to repaire his gracious image in vs, and keepe his cotenant, &c.

Let vs not then no longer deceiue our selues with shadowes, nor foolishly delay, nor deferre any time to come to God, and no longer serue the Lord with smooky hay and stubble, *1. Cor. 3. 12.* Nor yet as Lawyers vse their Clients with demurs, and heereafters, promising faire, performing foule, but God will not be mocked.

Applicati-
on.

Turne vs againe (O Lord God of hosts) cause thy face to shine vpon vs and we shall be saued. So will we not goe backe from thee

thee, reuiue thou vs and we shall call upon thy name? *Pfal. 80. 18. 19.* And thus take of the occasion of this exhortation to watch and of the Coherence of this Text, and of the first part.

The second part concerneth the sense of the Text and meaning of this watch word, which we shall the readier find if we obserue the diuers acceptions, and sorts of watching as first.

§ 4.
2. Parte.
This distribution of this Text.

1. Almighty God watcheth ouer his Church, continually, *Pfal. 121. 3. 4. 5 out. & 127. 2.* As also he watcheth ouer his enemies, *Jerem. 44. 27. Dan. 9. 14.*

1.

2. The Angels watch to doe the Lords will, *Dan. 4. 10. 14. 20. Psal. 91. 11.*

2.

3. Ministers good and bad be called watchmen, *Ezech. 33. 7. Isa. 56. 10.*

3.

4. Sathan watcheth to hurt and harme vs, *1. Pet. 5. 8.* And to find matter to accuse vs night and day, *Reuel. 12. 10.*

4.

5. The elect watch, *Psal. 102. 7. Prou. 8. 33. Cantic. 5. 2.*

5.

6. All creatures watch to defend themselves from harmes, souldiors watch in the field, superiours watch ouer their inferiours, wicked men watch to

6.

steale, &c. But the watch in this Scripture ment, is when we carefully prepare our selues for the comming of the Sonne of God to iudgement, as is largely let downe in the former vesseles, *Mar. 13. 33. 10. 37.* watch and pray for yee know not when the time is, for the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giueth authority to his seruants, and to euery man his worke, and commindeth the porter to watch, watch yee therefore (for yee know not when the Maister of the house will come at euen, or at midnight at the Cockcrowing, or in the dawning) least if hee come suddenly he should find you sleeping: That is, vnprepared, as the five foolish Virgins, *Matth. 25. 3. 8.* And thole presumptuous Hypocrits, *Matth. 7. 22.* The former without oyle in their lamps; the latter crauing olde acquaintance and deserts of the Iudge. But this watch we cannot keepe, vnlesse we before watch ouer our whole liues carefully, ordering the same according to Gods holy reuealed will; and with all, be carefull to leaue this life in most willing, faithfull, ioyfull, and godly manner, preparing

paring and waiting for a blessed departure hence, & expecting I for a better life after death, futable to our former liues, and to this departure and resignation of our soules and bodies into his hands that gaue them vs; whereof it euidently appeareth by the premisses, that euery man and woman, hath three distinct watches to keepe.

1. On ouer the whole course of our liues from the beginning to the end.

2. The other for death.

3. And the third for our Sauours blessed comming to iudgment. From which three, we also may gather this discription of watching, to wit, that to watch, is to be exceeding carefull and circumspect to behaue our selues all our life, holily, soberly, and iustly in all our actions, according to the Lords will expressed in his word, and euer to be heedfull to settle our selues in such a wise and constant religious state of life, that we may euer more, as good and faithfull seruants be found well occupied, and prepared both for death and our Lords comming to iudgement; without feare,

C 4

blame,

The subdi-
uision.
Three
watches.

1

2

3

What is it
to watch.

blame, or checke. And because these three watches must be managed and effected in our life and health time, and not in the houre of death, or vpon the day of iudgement. I will dilate of eue-ry of them in order, but first intreate of some points in generall, which doe alike concerne these three sorts of watching, then descend to discusse of the parti-culars.

Of wat-
ching in ge-
nerall.
The neces-
sity of wat-
ching.

*Omne iulius
punctum,
qui miscuit
vite duci*

And because lightly no doctrine is much regarded, vnlesse it be knowre to be necessarie for the auditorie in respect of time and place: I will in the first place (God aiding me) shewe you, how need-ful this doctrine of watching is, to make vs approued and acceptable to God both all our life long, at our death, and appearing in iudgement, which be-ing found necessarie, then it must con-sequently be profitable, and therefore pleasant, alluring, and binding all men and women, old and yong, to the prac-tise thereof, vnlesse wilfully, and madly they runne vpon the pickes of their owne destruction; which the Lord forbid.

My

My doctrine then is this. *It is a most necessarie worke for all men living, to watch over their liues*, during their aboade heere; as also for the time of their transmigration hence, and for their cheerefull and ioyfull appearing in iudgment, my proofes be these.

First, because (as I shewed the second in the exordium and enterance to this Sermon) these three points were the chiefeſt things which euery one ought to be most carefull of as long as they liue; and wherein standeth the glory of God: so much as of man ought to be sought for in this life: And therefore are most needfull.

2. God commandeth vs in diuers places to watch, and pray, for these three ends, as heare *Matth. 24. 42. Luke 12. 36. & 21. 36. & 22. 40. 46. & 1. Pet. 4. 7. & 5. 8. Eph. 5. 6. 18. & 1. Theſſ. 5. 6. 10. &c.*

Now euery commandement of God binds the conscience perpetually to absolute obedience, for God that commandeth, is our great Lawgiuer: who is able to *ſaue and deſtroy. 1am. 4. 12.* To ſay nothing that Gods will is the only rule of euery

Doct. 2.
Which teacheth, it is most necessarie to watch.

Proofes of the doctrine by Scripture and by reasons.

every mans will, vnlesse he be a professed rebell, then God in the very creation of Man and Angels: put this bridle in the mouth of all reasonable creatures, that no man without extreame and manifest impudencie, durst gainsay, but humbly and speedily obay, any thing if it were apparantly knowne to be commanded by God; but this is knowne so to be, and therefore must be obeyed.

3. There is not a more effectuall doctrine to rouse the sluggard, then to heare the drumme of death, and Gods iudgement sounding in his secure soule and eares.

4. Watchfulnes is profitable to stirre vs vp to serue God sincerely without Hypocrisie.

2. It will canse vs to suruey our liues and iudge our selues.

3. It will pull downe our pride, and cause vs loath the least thing that troubleth, or hindereth our reckoning in that day, whether of the first, or latter iudgement.

4. It will cause vs make no account of this world, then of an Inne or baiting place,

place, but ioy to depart from it, for heere can I goe about no good thing, but Satan, or the world, or my lusts molest me, and many excellent men haue fallen sorely, for want of watching.

5. If I can watch without ceasing, I shall get in each action the peace of conscience, which is an vncomparable iewel, I shall be as a good steaward, accountable to God of my talents without distrust, I shall stop the mouths of my aduersaries, and cause my religion to be well spoken off, by my godly conuersation: and be ready when death summoneth, and God calls me to iudgement.

The first vse, we are to make heereof, serues for admonition to all men, that seeing watchfulnes is thus necessarie, & profitable, that we awake from the sleepe of sinne, and death, and trimme vp our lampes to meete our blessed bridgroom, and no longer with the sluggard plead for sleepe, *yet a little sleepe, a little slumber, a little fouling of the hands to sleepe, &c.* Prou. 24. 33. Least pouerty commeth vpon vs as on that trauelleth by

§ 6.

Vse 1.

For admonition to all men.

by the way, and necessity like an armed man.

2. Seeing this doctrine concerneth all men generally, rich, as poore, wise, as foolish: all men are speedy to watch and awake betimes, we see how euery man is ready and wise to coine excuses, to draw their neckes from vnder Christs yoke and burthen, how easie and light so euer, vsing all exceptions and exemptions, and so shift of this Mandate, as not appertaining vnto them, as now at least: and wil not seeme to them so peremptorie, but in some cases admits relaxation, a common, but a pestilent sicknes, infecting all the sonnes of *Adam*: we see how *Adam* and *Euah* had their peraduentures and excuses, *Gen* 3.3. The recusant ghuests had their vnmanerly demurres, and made light to come to the wedding, *Luke* 14.24. *Martha* was busie in providing *Christs* dinner, *Luke* 10.42. A good worke doubtles, but *on thing was necessarie*: the Lawyers could not abide to be rebuked, *Luke* 11.45. And when our Sauiour exhorted all to watch: *Peter* expecting exemption to some, asketh if he

he spake to all, *Luke 12. 41.* So likewise heere it is like they looked for a prerogative, but our Sauour prevents them, saying. *Those things that I say vnto you, I say vnto all, watch.*

Therefore beloued let vs all as one man buckle our selues to this weighty worke : and know that all men must die, and come to iudgement ; and therefore happy is he that is best prepared for it, this is a more precious worke , then to purchase lands, or buy oxen, yea then to dine *Christ* himselfe, or flee to *Tharsus*, as *Jonah* from the face of the Lord. O Lord open we beseech thee , our drowsie eies, that we sleepe not in death, least the enimie say I haue preuailed against him ; or where is now thy God : and thus farre as now of the necessity of this Text, and of watchfulnes.

The next point is to seeke out the nature of this *watchword*, which I suppose is more euidently apparant (as colours of contrarie die or hue) by the contrary sense or speech. Now the contrary tearme to *watchfulnes* is to be sleepey, carelesse or secure , how matters fare or fall,

The sense
of this
word
watch

fall, well or ill. Therefore in saying watch, our Sauour meaneth sleepe not, as we read in *Mar. 13. 35. 36. watch therefore, &c. least he find you sleeping.* And in *1. Thess. 5. 6. Let vs not sleepe but watch and be sober.* Now whereas there is a naturall sleepe, a deadly sleepe, or sleepe in death, and a spirituall sleepe, heere the spirituall sleepe is only ment, which is a kind of dulnes of spirit, a satiety and vnaptnes to any godly exercise, as drowned in prosperity, or carnall contents and besotted in sinne, whereby he loseth all feeling in heauenly things, as if he were in a naturall sleepe, or sicke of a lethargie, whereof men die sleeping, or without feeling, and this sleepe our Sauour Christ Iesus impliedly vnder this word *watch*, as being the *Antithesis* thereof, commandeth vs to a voyd as the foremost enemy to watchfulness, whereof I raise this doctrine.

Doct. 3,
against
carnall security.

If we intend to lead godly liues, and to prepare our selues for death, and for Christs appearing in iudgement, we must not sleepe in sinne, nor suffer our selues to be overtaken with carnall security, or carelesse satiety

latietie in heavenly things, the doctrine
 is proued out of the afore named testi-
 monies in *Mar. 13. 36.* and *1. Theff. 5. 6.*
 Where the Apostle teacheth that the
Thessalonians were *not now in darknes,*
that that day should come vpon them as a
theefe, but were the children of light,
 and for that cause were not to sleepe,
 but *to watch and be sober,* this sobriety al-
 so is a spirituall temperance and mode-
 ration in the vse of the things of this
 life, least we become fettered and drun-
 ken as it were with the allurements and
 delights thereof so *Rom. 13. 11.* He shew-
 eth that howsoever formerly they slept
 in security and sinne, without remorse
 or regard, whether to please or displease
 the Lord, yet now being conuerted to
 Christ, and euery moment expecting
 both for death and his comming to
 iudgment, it was time to *awake from this*
sleepe, to cast away all stupidity of minde,
 all security of life, all pampering of the
 flesh, and to awake to God, to put of the
 old man, and to put on Christ Iesus, the
 like places we haue in *Ephes. 5. 14.* out of
Isai. 60. 1. Examples shewe what harme
 security

Prooues by
 Scripture.

What so-
 briety is.

security bringeth, as to the old world, Sodomics and men of *Laisb*, Luke 17.26. 28. Iudg. 18.7. and Deut. 29. 19.20. Psal. 10.6. 12.& 36.2.& 49.7.&c.

And as no diseale is so desperate, or past recouery, as that which groweth vpon a man so extreamly, that he hath no sense or feeling thereof, or which ouerwhelmeth him, with a sweetnes delight or sleepines, as doe the Lethargie, consumptions, and strong poisons: so is there no sinne so pernicious, as that which pricketh not the conscience, as this sleepe security, and such as we take to be small or no sinnes, as sinnes of custome, gainfull sinnes, as vsury, cunniching, &c. sinnes of sport, negligences, sinnes of omission, and of ignorance, &c. or such as we feele a holines in the doing thereof, as in all sorts of idolatry, and superstitious worships, humane inuentions in Gods seruice, as in praying, and praising God, in lip labour without feeling, or attention of heart, so charming sorcerie, coniuring, casting of figures, and iudiciall astronomie, as also when we feele no guilt of sinne, by reason of the
the

the hardnesse of our hearts, and corruption of our liues, as doe persumpters, adulterers, murtherers, theeues, swearers, &c. and yet take themselues to be cockesure, by reason that sometimes they goe to Church: mumble a few prayers by rote, and tale, or for that they pay their tythes, fast, &c. As he, *Luk.* 18. 11. and *I/a.* 65. 5. Or leade ciuill liues; yet let such awake speedily from this deadly sleepe; and know, that now Satan preuaileth and keepes the possession when all is peace, peace, and thou in the broad way to damnation; vnlesse in this quiet storme thou fall lustily to the tackling for thy shippe is in the quick-sands, ready to drowne: fall therefore to speedy repentance; crie to the Lord mightily; thy ship sinketh, procure his fauour in Christ, shake of thy drowlineffe least as a sluggish souldiour thou loose the day, and Satan get the victory.

The vse serues for instruction to Gods children, to stand vpon their watch knowing that our whole life is a spirituall warfare; and therefore beware thou loose not the field: before the day of tri-

D

umph

Exhortation.

vse 1.
To bee
watchfull.

umph come: for we see how Sathan our Archemie, knowing his time to be but short, redoubleth his forces to vanquish vs, therefore in this danger there is no sleeping; for then the hungry roaring Lyon will deuoure vs; but be we wise to preuent his stratagems, and neuer thinke that we are stronger in faith, nor holier in life, then Satan dare aduenture vpon vs. He spared not our Sauour, nor any of Gods Elect in any age, nor estate of life. What thinke ye of these pillars of the Church, *Peter*, and *Andrew*, *James* and *Iohn*? were they not Christs chosen and best beloued Apostles, and most mortified men, who had forsaken all for Christ, and had of long time beene continually schooled by the Lord himselfe; so that *Peter* had good reason to doubt, that this commandement concerned them not, and yet see what sadde and serious exhortation our Sauour giueth them, not to snort in security? The mercifull God be gracious and mercifull vnto vs. Is our corruption so contagious, so farre and wide crept, and euery where so pestilent,

lent, that in all the world not on man nor woman can be found, who can say, I neede not watch. I may sleepe carelesse for thou Lord of thy goodnesse hast made my hill so strong, my lampe ouerrunneth with oyle, my five talents haue gained ten, and I my selfe am so wise, so holy, so mortified, that I need no admonition: I am holier then thou, stand a part, come not neere to me. Isa. 65. 5. No, no, neither Peter, nor Andrew, Iames nor Iohn, are exempted, I say to you, Take heede, watch and pray, and what I say to you, I say to all (none excepted) watch, sleepe not, and why? But for that securitie, carelesnesse, & sleepe, so inebriate mens minds, as a continuall drunkennesse, that they neither remember God to know his reuealed will, nor stir vp themselues to reforme their liues, nor yet arise from from this dead sleepe, that Christ may giue them life. And this deadnesse of heart, (that nothing can awake them, with what pipe soeuer ye play) what is it else, but as in Christs time it was an infallible signe of the destruction of the Citie and Temple, so now of the end of

Psal. 35. 6.

Luk, 18. 8.

Use 2.
For com-
fort for
such as
watch,

the world, when *Christ shall not finde* (as himselfe foretelleth) *faith upon the earth.*

2. This serues for comfort to Gods Elect, who in watching and prayer, wholly submit themselves to Gods commandement, doe most caretully, shake off this drowisie sluggishnesse, in the whole course of their liues: not forgetting they must die & be brought to iudgement; and albeit they sometimes cannot chuse but *slumber & sleepe.*

Matth. 25. 5. Yet are they full secure and carelesse, *there lampes purely burning,* and well stored with oyle, for they replenished in hearts, with faith and obedience in life, haue euer a good conscience, are euer provided and are sure that (there sinnes in Christ being pardoned) no euill can befall them; *nor separate them from the loue of God. Rom. 8. 38, 39.*

But may euer with *David* cheerefully sing, *I will lay me downe and also sleepe in peace; for thou Lord only makest me dwell in safetie. Psal. 4. 8.* And what (beloued) can be more ioyfull and comfortable to vs, then by these meanes now in this life, to be interressed to Gods heauenly regalties,

regalties, and diuine priuiledges, whereby this kingdome of grace, wherein we thus conuerse, is made an entry to the kingdome of glory, and not now only, but at our death will make vs sanctifiedly secure and ioyfull, when then a farre off (as saylers vpon the sea) wee behold our long wished hauen and home, and thereupon breaking vp our watch and ward, doe confidently in sure faith and vndoubted hope of a glorious resurrection to life eternall, commit our selues, soules and bodies into the hands of our gracious God, and thus farre of the Antithesis; next of the Thesis it selfe which is watch.

This watchword I deuided into three parts, for this life, for death, for iudgement. In the first place I am to shew how we are to watch for this present life, that so wee may liue according to Gods holy will, while wee haue our abode heere, and be the while secured of Gods good acceptance of vs, and all our doings and dealings: wherefore of this first branch of watching I gather this doctrine: *viz.*

D 3

Seeing

Part. 1.
Of watching in
speciall.

Doff. 4.
To watch
for the lea-
ding of a
godly life
in this
world.

Seeing the whole life of a Christian is a continuall warfare full of labour and dangers, and we environed on euery side with many and mightie, fierce and malicious enemies, we must while we liue in these earthy Tabernacles and tents (as souldiours in the field and pilgrimes in the world) in all care-fulnesse, pietie, and sobrietie, constantly watch ouer euery periode of our liues and all our actions, that so wee may passe our daies religiously and holily according to Gods reuealed will during our natu-rall liues.

Proofoes by
Scripture.

This proposition is thus prooued. First our Sauour here, and in sundry places besides, stirreth and commandeth his Disciples and vs all to watch: and in Luk. 12. 35. to 49. largely discourseth of this point, concluding againe and againe, *That blessed is that seruant whom the Lord when he commeth shall finde wa-king.* And Paul in 1. Cor. 15. 34. Ex-horts vs *to awake to liue righteously and not to sinne,* and 16. 13. *To watch, to stand fast in the faith, to quite vs like men and be strong,* and Eph. 6. 18. *To watch with all perseuerance and supplication for all Saints.*
Where

Where he makes watching a part of our Christian armour, against Satan and all his power, and so doth *Peter*, 1. *Epist.* 5. 8. And the Angel of the Church of *Sardis* exhorteth her to awake and watch, else threatneth to come upon her suddenly as a theefe, *Reuel.* 3. 2, 3. and in *Reuel.* 16. 15. Christ againe calleth them blessed who watch and keepe their garments least they walke naked and men see their filthinesse, &c.

Reasons enforce the doctrine: as first God commands vs to watch; which he would not, were it not behoouefull and needfull for vs. Secondly, the imminent dangers we stand in, perswade thereunto as the corruption of our nature: prone to sinne and to all mischief; Satthans manifold assaults and temptations; certaine vncertaine death; Gods wrath and vnsupportable iudgements; the baits and allurements of this life; as with so many cartropes pulling vs to sinne, and damnation, crosses, and death in euery creature we vse; and vnder euery stone lurketh a Scorpion ready to sting vs to death, if wee bee not vigilant

By reasons

lant and constant in prayer.

Thirdly, the benefites redounding to vs hereof, should set vs forward to this dutie, as namely: first, we shall liue righteously and glorifie God in all our dealings: secondly, we shall be as in compleate harnessse appointed, against Satan, the world, sinne, and our owne concupiscences: thirdly, be helpfull to men: fourthly, hurtfull to none: fifthly, Blessed of God in this life: sixthly, most happie in the life to come, &c. which the Lord of glory grant vs all to doe.

vs.
Is to de-
clare how
we are to
watch.

The first vse we are to make of this sad doctrine serues to instruct vs, wherein we are not to watch, and wherein according to our Sauours will we must watch; where we are to vnderstand that our Sauours minde, is not in watching we should forbear naturall sleep, which is as needfull and profitable for vs as is our food: vnlesse it be for some part of the night, that we awake to God, and in that silent and solitarie time giue our selues to prayer. So *David* saith, he remembered God in his *bedde and thoughts*
upon

upon him when he was waking, Psal. 63. 1. 7.
At midnight rose vp to giue God thanks.
Psal. 119. 62. And euery night washed his
beade and watered his couch with teares.
Psal. 6. 6. and good reason had he so to
doe. For this was the most conuenient
time to speake without interruption,
and talke at large and most familiarly
with his God, which worke in truth,
was to be preferred before any sleepe,
Then in the day time. He was so taken
vp with the affaires of the kingdome,
that he often had no time to call vpon
God in priuate, and therefore would rise
at midnight, to pray & praise the Lord.
So our Sauour, when for the presse of
the peop'le, and his indefatigable labour
in preaching, and teaching the people,
and working of miracles, he could not
talke with his God in prayer, He would
goe out to the mount to pray, and spend
the whole night therein. Luk. 6. 12. and
21. 37. And so shou'd we doe, for the
night is the fittest time for this holy
worke, for then may wee haue elbow
roome inough, without any distur-
bance of wife, children, family or
friends,

friends, nor yet of secular affaires, to examine our hearts, if Christ called vs at *midnight* to iudgement, or at *cocke-crowing*, or *in the dawning*, Mark. 13. 35. we might euery way be ready prepared and waking, yea walking with our God; and also to powre out our hearts to our good and mercifull God in prayer, and be heard. And yet this is no warrant for swinish wretches, who if they pray at all, neuer pray but in their beds, and that so drunken, drowsiely, and sleepingly, that in the midst of their lip-labour deuotion they fall asleepe, and withall ioy and comfort themselues, yea bragge it out, that they euer fall asleepe in a good worke, that is, as if they said they were overtaken with sleepe, in abusing Gods Maiestie with their lippe-labour prayer, taking his name in vaine, and offering vnto him the sacrifice of fooles, *Eccle. 5. 17. and 6. 1.* But by watching, the Lord warneth vs to be vigilant and carefull ouer our whole liues and euery part thereof, that Satan with his subtilties and sleights, nor yet the world with the enticements thereof, nor sinne with

When we
are to
watch.

We must
watch ouer
our selues.

with his deceitfulnesse, nor our owne nature, with the lusts and corruptions therof, draw vs from our faith and profession, or from our loyall obedience to the Lord, and so defeat, vs of our ioyfull victory and hopesfull triumph, in that great day ouer all gods and our enemies, and withall deprive vs of our vncorruptible crowne of glory: and for this cause must wee euer imitate the Hare, who though shee sleepeth, yet neuer closeth her eyes together, but euer pricketh vp her eares to listen, if any dog barke or trace after her: so though wee sleepe our hearts euer must bee awake, and with *Iob* must feare and examine all our waies, and know that in this holy worke we haue no greater enemy then our selues, and therefore (as our household, and euer flattering foe) we must watch, and distrust all our actions, and as vnder an yron locke, keepe in, and vnder, all our thoughts, words and workes, else they will lay broad open the gates of our soules for Sathans complices to enter in and robbe vs of all graces temporall and spirituall, and then

Cant. 5. 2.
Iob 9. 28.

We must
watch over
our family.

r.
As first o-
ver his
wife.

then woe, woe shall be vnto vs. Neither is this all our charge though this bee more then well we can discharge: but wee must further watch over such as God chargeth vs withall, as: first, the Husband over his wife, that as before she was married to him she was espoused to a better husband, euen in Baptisme to Christ Iesus, and at his hand received her to be his helper, vpon condition, to see her keepe faith and truth to her first husband. So must he carefully watch over her that shee breake not faith nor promise in any case, but daily walke more and more worthy of the Lord in all sinceritie, good conscience, faith vn- fained, and all loyall and renewed obe- dience: and seeing shee is the chiefest of her heavenly Fathers goods, be sure to respect and keepe her in all honestie, pietie, and honour, as the chiefest iew- ell of price committed to his safe custo- die, and in due time be readie to restore her to God her Father, *a pure and chaste Matrone without spot or wrinkle.* For hauing vndertaken a charge, hee must beautifie and adorne the same, and say of her

her as *Augustus* of *Rome*, I found it of
bricke, I leane it of *Marble*, which he may
well and easily performe, beeing first
godly religious himselſe, and know that
his wife is his sweete garden, wherein
he muſt continually walke, and his moſt
gainfull vineyard, wherein he is euer to
be imployed, neither will any (I trow)
bee ſo fond as to thinke to reape com-
moditie from his vineyard, if he plant
not therein, continually the choiſeſt
vines, whatſoeuer they coſt, which ſet
will quite coſt, and prune and dreſſe his
trees, nor to take delight and comfort of
his garden, if he be not carefull to weede
it of all vnſauoury herbes, and ſet there-
in the moſt vertuous, and ſweeteſt,
plants as are to bee found, elſe madde
were he that would exclaime that hee
can make no commodity nor gather any
fruit out of his garden or orchard,
when as hee neuer ſet on good herbe
nor plant in them one or other. The like
is euery husband to deeme of his wife,
watch for her good, and ſhee will doe
thee all good.

Then ſecondly, euery father is to
watch

2. Over his
children.

watch ouer his children, that they degenerate, and grow not from pure wheate to wilde oats, as *Helies* sonnes did, to the destruction of parents and children. 1. *Sam.* 4. 17. &c. And this watch is hardest of all, because they be the fruit of our bodies in which respect we are ouer indulgent, as was *Dauid* to *Abjalon*. 2. *Sam.* 18. 3. and 19. 33. and to *Adoniah*. 1. *King.* 1. 6. And therefore are they too often more rebellious and head-strong, then wee can rule, or willingly would bend, much lesse breake or cast out of our houses, and stone to death. *Deuter.* 21. 18. And who though he were full of eyes and neuer sleeping, is sufficient for these things, and therefore parents with heauie hearts often sing *Moses* song, in *Numb.* 11. 11. &c. Lord if I haue found fauour in thy sight kill me, thus I behold not my misery! What is heere then to be done? shall wee in the most needfull place giue ouer our watch? God forbid. But rather herein follow *Salomons* counsell in *Prou.* 22. 6. Train vp (or Catechize) a childe (that is, while he is a childe) in the way he should goe, and when

when he is old, he will not depart from it. And good reason, for looke how the first institution of children is, futable thereunto will be their whole life, continually aspecting thereupon, as we see the Sunne euer setteth euen against the place it first that day arose. And looke what impression the waxe taketh when it is new, it will retaine when it is hard and old. Gods people were carefull hereof, for wee see how watchfull Iob was ouer his children; how he sent and sanctified them; and rose vp early in the morning, and offered burnt offerings according to the number of them all. For Iob thought, it may bee my sonnes haue sinned and blasphemed God in there hearts. thus did Iob euery day. Iob 1. 5. Abraham was commended for commanding his sonnes and household after him, to keepe the way of the Lord, to doe righteousness and iudgement. Gen. 18. 19. Which how we l he performed, appeared in that in one day, he circumcised himselfe, his sonne Ishmael and all the men in his house, Gen. 17. 26. 27. Whereof were 318. able men of war, Gen. 14. 14. And how could Ioseph ap-
prooue

A good
president
for all pa-
rents to
traîne vp
their chil-
dren in the
feare of
God.

Prou. 25. 1.

prooue so wise and godly a man departing from his fathers house at seuentee yecres, *Gen* 37. 2. Or *Samuel* so holy a Prophet, or *Daniel* and his three companions so excellent, *Moses* and *Dauid* men after Gods owne heart, *Salomon* so toward, *Ezechias* seruants so gracious, that they penned a part of *Salomons* proverbs, as *Prou.* 25. 1. *Ioshua* and *Nehemiah*, so zealous and godly gouernours, *Nathaniel*, *Paul*, and *Timothy* so religious, but that from there cradles they were by their godly parents continually trained in the feare, fauour, and knowledge of the Lords word and will. *Moses* deliuered Israel Gods lawes, to teach them their sonnes and sonnes sonnes, all their daies, that is, euery day while they liued, *Deut.* 6. 2. And before his death, bound all Israel men, women, children, seruants and bond-slaues by an oath to keepe and maintaine Gods lawes, all excuses set apart, as writes *Iosephus Antiq. lib. 4. cap. ult.* which they failed not for many yecres to performe most carefully, they in these last times not only from their cradles instruct their children

dren in the principles and summes of religion which they call there little Bible, but at five yeeres old, set them to reade *Moses* law at tenne, the commentaries and expositions of there Rabines at thirteene, rules and precepts morall, at fiteene the *Thalumd* controuersies and disputations of the Rabines law. *Humphred. and Ioh. Buxdorph, Syn. Ind. cap. 3.* So that their children, were compared to spongies, greedily sucking from their parents the water of life, to houre-glasses measuring so their houres that no minute should be mispent, to wine lackes, retaining the substance of pietie, and stilling out the sweetnesse to others, to ciues with holding within the pure wheat of the word, but shitting out the dust, yea they were so skilfull and painefull text-men, that they could tel you how many times every letter of their Alphabet, was written in the booke of *Genesis*, which *willet* testifieth also in *Gen. 50.* at the end saying, *this booke the Iewes make such account of (meaning Genesis) that they have numbred the very letters which make 4395. etc.* Thus

Similia .

E

in

in old time little children became old men, *Crying even to Christ in the Temple Hosanna.* *Matth. 21. 15, 16.* But now old men are twise children, to wit in age and knowledge.

Examp'le
of Origen
training
vp of a
childe.

Neither doe I take it any sin besides holy writ, to shew vnto you how the holy ancient Christians, were not sleepey in this worke: as *Leonides* *Origen's* father was so painfull in the education of *Origen*, that daily he exercised him in reading and learning by heart, set portions of the holy Scriptures, wherein the childe had such inward and mysticall speculation, that many times he would moue very profound questions concerning the meaning of the Scriptures, that his father in outward shew, would reprove him for wading so deepe into matters vn-capable for his age, and often would vncouer his brest being asleepe and kisse it, giuing thanks to God that made him father of such a childe, and being but seuentee yeeres of age, had such desire to suffer martyrdom for Christ with his father, that his mother priuily in the night hidde away his clothes,

clothes, that for shame he could not go forth, but writ to his father, to take heede for affection, to wife, or children to recant. *Euseb. lib. 6. cap. 2.* So in the time of the tenth persecution of the Primatiue Church, a little childe of seuentene yeere old made a glorious confession of the unitie of the Dietie and together with Noble Romanus suffered martyrdom. *Prudent. de cor. Martyr.* And when *Valeus* the Arrian Emperour sent his deputie to slay all the Orthodox Christians congregated in a Church at *Edesse* in *Mesopotamia*, a poore woman of the citie bearing thereof, hastned with her children in her armes thither; which the Deputy seeing, asked her whether she would, she answered to the Church to suffer martyrdom, so god'y giuen mother and children were in those daies *Ruffinus, lib. 2. cap. 5.* *Theodore, lib. 4. cap. 17.* *Tripars. hist. lib. 7. cap. 32.* So *Dionysia Africana* when her most noble yong sonne *Maiores* was martyred in the midst of his torments she exhorted her sonne to constancie and to remember the holy Trinitie in whose name he was baptized and to keepe

Euseb. lib. 6. cap. 2.

Ruffinus l. 2. cap. 5.

*undefiled his wedding garment, Victor. de
 perseq. Vandal. lib. 3. So Frumentius a
 ladde together with his fellow Aedesius
 (Phoenicians) conuerted India, as is in
 Sozomenus, lib. 2. cap. 23. And a prisoner
 woman conuerted the Iberians Sozome-
 nus lib. 2. cap. 6. And the king of Bulgaries
 sister conuerted that countrey, saith
 Zonaras: Athanasius but a child, would
 reason with his play-fellowes of the myste-
 ries of religion, Ruff. lib. 1. cap. 14. So
 the children of Samosata when Lucius
 an Arrian Bishop as they were at Ball-
 play had with his foote touched their
 ball, they would not play with it, vntill
 they had drawne it thorow the fire,
 Crying their Ball was defiled by the here-
 tiques foote. Theodores lib. 4. cap. 15. And
 no lesse worthy to bee remembered are
 the children of Merindoll in France who
 were so expert in the principles of reli-
 gion that questioning one with another
 before the Bishop of Canaillon with such
 grace and granitic as was maruellous to
 heare, thereupon a religious man come
 lately out of Paris said to the Bishop: I
 must needs confesse that I haue often beene
 at*

at the common schooles of Sorbone in Paris where I haue hard the disputations of the diuines, but yet I neuer learned so much as I haue done by hearing these yong children, according to *Matth. 11. 25. Act & Mon.* pag. 868. Thus we see how Gods children watched ouer their babes from their infancie, and what good effects it brought forth in and by them and so would with vs, if we did the like, the Lord open our hearts, and make vs see how many millions of babes, and infants, come to fearefull designements, by reason of parents sleepinesse and securitie in this behalfe.

Wherefore my next vse shall be to admonish and in Christ Iesus to entreat all parents, to pittie their infants, and while they be yong to nurture them in the feare and knowledge of God, and that for these reasons among others.

1. Because God commandeth it, *Deut. 6. 6. &c. Eccles. 12. 1. Lam. 3. 27. Psal. 78. 4.*
2. All the godly in all ages performed this dutie, whose examples we should follow and further know, that as the Iewes children were after the circumci-

E 3

sion

Vse 2.

To nurture
their chil-
dren in the
feare of
God.

2. Reasons.

Satans
Spite to
little chil-
dren.

sion so soone as might be instructed in the Lords waies; so should wee after Baptisme be in the lawes of Chrith. 3. It is necessary for vs so to doe for all men know and confesse, that Sathan spits and beares, an implacable hatred to young babes, and infants; because they be the seede of the Church, and therefore labours to draw and keepe them in all prophanenesse, as he caused the Iewes by an Apish imitation of *Abrahams* offering of *Isaack* to sacrifice their children to *Moloch* contrarily, *Leuit.* 18. 21. and 20. 2. So in Popery be Priests, Monkes, and Nunnes kept from lawfull marriage, beget children, and in the birth stifle them, witnesse *Huldericke* Bishop of *Ausbrough* who in an Epistle to Pope *Nicholas* the first, relateth how Pope *Gregorie* the first, vpon a certaine day sent vnto his fish pond for fish, and about 6000 infants heads were brought vnto him which were taken out of that pond or moat whereupon he confessed his restraint of Priests marriage to be the cause thereof, and if this was in one pond, what was in euery place and at all times.

times. * 4. Euery man is so full of originall as actuall sinne, that vnlesse we be sanctified and from our cradles separated to pietie wee shall neuer or very hardly be saued, for looke what licour the new caske taketh, it longest tasteth thereof, and we reade how the *figge tree was cursed*, though the time of figs was not yet. *Mark. 11. 13.* To teach vs to watch, that at all periods of our liues we should be fruitfull in good workes, and holy life, and we see how the Beares tare in peeces 42. little children at Bethel that mocked *Elisba*: their littlenesse excused them not. 2. *King. 2. 23, 24.* 5. The yonger they bee in glorifying God, the greater blessing of God shall light vpon them, for admit they wore not what they say, yet God who heareth the spirit speaking in them, woareth and accepteth of their words, as if they vnderstood them, as we see in *Math. 21. 15. Mark. 10. 14. &c. Psal. 8. 2.* And we see how fearefull it is, to heare a little childe sweare, curse, or name the diuell, though he knoweth not what he speaketh, all will presage that hee will approoue an

* *Arulo-
gia. Papa
pag. 779.
AR &
Mon pag.
125, 14.*

vngaritious childe, and is of an vncleane spirit. Let parents then as the Eagle and Pellican, build their nests on high, that the olde Serpent come not nigh their yong, and know that the best inheritance they can prouide for and bequeath their children, is pietie: And heare would I willingly for comfort and ease in this long Watch (for long a breeding but soone done away) to parents; giue some poore direction and *open my mouth for the dumbe*, Prouerbs 31. 8. And speake with a stammering tongue, *precept upon precept, line vnto line, there a little and there a little*, Else how will babes be taught knowledge, *Isa. 28. 9, 10, 11.* Wherefore for the right institution of a childe, I presuppose the parents to be religious, and not of that number who wil laugh when their children sinne, but weepe if they be godly addicted.

The institution of a child from his cradle.

1. I would haue the mother who is the nurse, else is no better then an Ostridge, and worse then the Dragons, which draw out the breasts and giue sucke to their yong, *Iob 39. 17. Lament. 4. 3.* So to frame

frame if she can, her childes speech, that the first word hee speaketh should bee God, to perfume and sanctifie the rest of his words, and meete this should be so, for shee nurceth now the sonne of God, and therefore should be taught to name and call vpon his heavenly father: then to this word adde, blesse me, next Iesu saue me, and blessed Spirit of God sanctifie me.

2. As his vtterance encreaseth, teach him at his vprising to say, I praise God for my sleepe, Lord keepe and blesse me this day, and likewise to thanke God for his foode; going to bedde, to commit himselfe to the Lord, euer being carefull that no vncleane thing, nor person, nor any of the children of the wicked corrupt him, in word nor deede.

3. Then in this progresse as wit and discretion with plainnes of speech cometh, teach him by rote the Lords prayer, then the beleefe, after the Decalogue and so pithie questions, and answers concerning the principles of Religion, then some short graces, which he is before and after his meals to say, with
some

some short prayers for morning and euening to say vpon his knees: which will be all he can do the two first yeeres after he begin to speake, that is, vntill he be full five yeares old.

4. Then to learne by heart some parts of the Bible as he groweth capable thereof. And to this worke must the father likewise reach his helping hand, and if there be more children of riper yeeres in the house whom he vseth as his play-fellowes let them in their sports teach on another; the elder the yonger: and so their recreations shall be the more sanctified, and they will learne sooner and with greater facilitie the one of another then of an elder instructor.

5. And if the father perceiueth him to be of ready and quicke capacitie he may acquaint him as hee thinketh best with his booke: which shall keepe him from bad company or being idle and ill occupied, then let him drop into him by familiar tearmes the name and right meaning of God his Creator, of Christ his Redecmer, of the holy Ghost his sanctifier

Asier, then of the holy Trinitie in the Vnitie of the Dietie in as plaine easie and brieft manner as possible he can, neither shall he labour in vaine, for God will giue a wished blessing and comfort to his owne worke.

6. Thus the sixth yeere of his age compleatly passed and the seauenth current: then must hee prouide him a faithful & godly schoolemaster to traine him further on in learning & vertuous educatiō, yet so that he forget not himselfe that still he is his father, and therefore is to watch ouer him and must reach him priuately: as his Master publicly to know and loue the Lord, and to render some reasons thereof as thus: we children must loue God aboue all because he loueth vs, he made vs of nothing then God loueth vs, for he gaue his Sonne to die for vs, and gaue vs his Spirit and word to sanctifie vs, and bring vs to him and therefore must wee obay the same and loue and praise God, for by these meanes he gathereth vs to the mysticall vnion of his sonnes body, and to the communion of his Elect Church.

Church. Finally, God loueth vs, for after death he will raise vs to life, and we shall euer liue with him in heauen, and therefore must we loue and glorifie him in euery thing. Then teach him to feare and abhorre sin, in thought, word, and work. And first to know as much as conueniently may be by the ten commandements what sin is, and the temporall and spirituall penalties thereof. As thus also: wee must not sinne for then God w^{ill} be angry with vs, then wil he rake his grace and peace from vs, then will he send vs troubles, sicknesses, death, and cast ve to hell with the diuell and reprobates. And let him learne to doubt of his doing, and demand of his parents, if this should be done or vndone, if the Lord bid or forbid it, if he loue or hate it, and to conclude that if God will it: I will doe it, if not, to die rather then doe it.

7.

7. The seventh yeere complete and the eight current, acquaint him with the Bible and the principall stories thereof, as of the creation, fall, and recovery of man, of the deluge and burning of Sodome

Sodome, of Israels departure out of Ægypt, of the whole acts, and life, of our Sauour Christ, &c. Then with other parts thereof: and withall to make some vse thereof, as we must not breake Gods commandement, for this brought sinne and misery vpon the world, wee must not mocke the ministers, for this caused God to send Beares to kill the children of Bethel, maids must not be gadding about, so *Dinah* was defloured, we must not breake the Sabbath, for he that gathered sticke that day was stoned to death, nor blaspheme the Lord for the blasphemers must die the death, nor with *Absolon* dishonor our parents, nor with *Cain* commit murther, &c. Only be carefull not to ouercharge him with too many things at once, nor yet to cloy or ouerweary him, for there is nothing more pernicious then facietie in well doing, this will cause him forsake all: but let his labours be workes of libertie, freedome, and sport, knowing that the schoole-house is called not *Carnificina* a butcherie, but *Ludus* a sporting and playing place, where all things bee taught

taught and learned with ease and delight. Thus let him proceede till he be readie for some calling, but evermore the parents must be watchfull that he be not carried away with ill company, or infected with the sinnes of the time, place, or his age, but that ever he proceede according to these beginnings, and while the parents bee parents, let them watch and command over their children, and they ever obey, &c.

Over his
servants.

Then thirdly, Masters are to watch over their families, with as great care for the time being: as over their children, and also over their kindred and friends, and euery one over another, that their hearts be not hardened with the deceitfulness of sinne, and at no hand bee of *Cains* humour to say or thinke, *am I my brothers keeper.* Gen. 4. 9. But becaule it were an endlesse labour to speake of all sorts of people: and of all duties belonging to them, and to euery period of mens ages, whereof there be already intire volumes extant: I will surcease and speake of on or two more and referre the rest to euery godly mans

mans consideration.

The next vse serues only for a *me-mento* to the godly Ministers, not to forget their names: but as in Scripture they be called watchmen, *Ezech.* 3. 17. and 33. 2. 6. 7. So must they carefully and faithfully watch ouer the poore sheepe and lambes of Christ Iesus: And howsoeuer most men take this to be no labour at all, and that such as are in this worke most wakefull, to be busie bodies taking more vpon them then neede, for these sheepe are as wise, and carefull for their saluation as they, else it were pittie of their lines, &c. Yet Gods seruants finde it an Art of Arts, and a Science of Sciences, to ouersee, and superintend this wily flocke, ever distrustfull and suspecting all plaine dealing, taking their friendly louing watchman, euer to be their greatest and most malicious enemy, and at euery bray, labourerth to hide themselves from him; or to escape out of his fould, so that they may be resembled to fish, which bee so sharpe sighted, fearefull and distrustfull, that were it not, there be so many fishes in euery

Vlc 3.
For Prea-
ching Mi-
nisters,

euery brooke and riuer, *Gen. 1. 20. and 48. 16.* The fisher could hardly catch any: and so if the Lord wrought not miraculously by his word and spirit, with his painefull Minister, he should neuer catch on of them, so wilde, and vntractable they be: nay hee shall be so farre from catching them, (be he an v-furer, a Church robber, an oppressour, &c.) that vnlesse he well see to himselfe, the fish will catch the fisher, and make him more the childe of hell then themselves, and therefore no tongue is able to expresse his care, vigilancie, labour and trauell, neuer at rest, that whereas all others, worke the fixe weeke daies: yet they rest from their labours vpon the Lords day, but this poore shepheard, is to expect no rest, but as the Sunne running his course: laboureth all the weeke; but most of all vpon the Lords day, and what remedie, but that as *Jerem 10. 19. It is their sorrow and they will beare it* Episcopus Printer in Basill had this Embleme in the first page of the bookes he printed, *An Herne standing vpon on foote vpon a dead mans tombe*
or

A simile.

or a Croliers staffe, or sheephooke, with a stone in the other clawe spying about and ready to sling it, if he spied any enemy with this Impresse vnder a Bishop aluding to his owne name; which signified so much, intimating that a Bishop, or Minister, must as the *Herne* bee a continuall watchman ready to encounter with euery aduersarie of Gods truth, and euer overseeing his charge, remembering, that a man with one foote in his graue, he must die and render account of his stewardship, but seeing I my selfe haue more neede to bee instructed of them, and who of their owne accord are so wakefull, and watchfull ouer their charges seuerally, that for want of sleepe their eyes bee almost sunke in their heads, and for want of rest, their bloud and strength is out worne, that few of them liue to the yeeres of the life of their fathers, so few and euill their daies be, for that they (good men) voluntarily take more weight vpon them, then their weake nature is able to sustaine, in so much, that the image of death appeareth: not only vnder their feete, as to

the *Herne* but in their faces also: about all other men. Thus dying to the world and to all the comforts thereof: and liuing to God. The Lord God of heauen strengthen them, lengthen their daies, increase his graces in them, blesse their labours and their flockes, and make vs euer thankfull to God for them, and obedient to their healthful admonitions, and instructions. And euer blessed bee the Lords holy name, who hath multiplied the number of learned & zealous Ministers; in these our daies and countrey, and that in greater aboundance then in any age before vs, and those two men of singular hope, full of Gods Spirit, graced with most excellent gifts, whose vertues and holy life in their yong yeeres doe shine farre about the gray heires of their forefathers, would God we were but halfe thankfull ynough, for so admirable blessings. The ioy of the whole earth, and the gladnesse of all the world, that is, the blessed hope of the Gospel shineth not a little in their gracious countenances, the Lord encrease them a thousand thousand fold,

fold, and giue them double and triple his spirit, that they may be greater then all his enemies, and abide euer faithfull that through them, the King may reioyce, the Magistrates be glad, their fellow Ministers be backed and encouraged, the people edified, sinne abolished, Idolatrie rooted out, Antichrist overthrowne, Satan troden vnder foote, hell confounded, the Gospell highly farre and wide flourish, righteousnesse shineth, & God haue all the glory: So be it, and the Lord say so too and ratifie it.

Another vse serues for reproofe of a contrarie generation, who in Scripture be also called watchmen: but full sleepe and snorting, euen at noone-day, and therefore may as well be called watchmen of waking ouer their flockes, as mountaines of moouing *they are blinde, they haue no knowledge, they are all dumbe dogges, they cannot barke, they lie and sleepe and delight in sleeping, and these greedie dogges, can neuer haue innough, and these shepheards cannot vnderstand, for they all looke to their owne way, every one for his aduantage, and for his owne purpose,*

Vse 4.
For vn-
preaching
watchmen.

Ha. 56. 10, 11. *They eat the fat, they cloth them with the wooll, they kill them that are fed, but they feede not the sheepe,* &c. Ezech. 34. 3, 4. *And whereas the watchmen of Ephraim should bee with my God, the Prophet is a snare of the fowler in all his waies, and hatred in the house of God,* Hof. 9. 8. That is, they should bring men to God, and not to be a snare to catch and pul them from God, which is abominable, and what more lamentable then to see them so hard hearted, that though the children crie for bread: yet no man breaketh it vnto them, nor affoord them on graine of salt to eat with their meate, and yet as they bee (improperly I grant) called watchmen, so are they ca led *the salt of the earth,* Math 5. 13. And therefore should season: the carnall and vnsauory soules of their people, else they themselues are no better then vnauorie salt. If a Gentlemans table be laid, and ouercouered with aboundance of meate and varitie of dishes, yet if the meate be fresh and no salt vpon the table, to what vse serueth all that prouision, but to cast it to dogs;

dogs; salt is it that seasoneth all things, so if a Minister come (I will not say to Church, and season not the soules of the people; with the salt of the word) but if he come to a Gentlemans house: and sit at table, if hee season not the company, with the sauerie salt of his diuine knowledge, what is hee, but the shame and disgrace of the company; and contemned, yea, cast out and troden vnder foote: as vnsauerie salt. Whereas, he ought both at Church, and at home, and else where with this spiritual salt, couer and cure the putrefactions and diseases of the people. For heare it fareth with men liuing, as with beasts dying, which anone putrifies, scrawle with wormes, stinke and serue not for mans vse, vnlesse in due time they be wisely and carefully salted, so man when by sinning he looseth the life of God: and becommeth wholly earthly minded, hee forthwith begins to stinke, and to scrawle with the wormes of carnall lusts and sensualitie, with beastly and diuellish affection, which not only fill the heart and soule, but

withall most fearefully come out at the mouth, in scurilous filthie talke, horrible and blaspheinous oathes, and cursings, and at the hands, feete, and whole body, in most vngodly gestures, actions, and behauiour. Whereby hee is vnfit for the table, of his heavenly Father, vnlesse the faithfull Minister, forthwith steppe in, and ouercover it with his salt; and so sweeten and purifie it againe, else will all whoope at this vnskilfull cooke, that spoileth all his Matters provision for want of salting it in due time, and who if he saw a *Goliath* come to a towne: with full intent to murder and kill all the people therein, would not rise against him, but this is a murdering of the soules of a whole Parish, if the Lord giue them not the more grace to provide for themselves. What more treacherous: then to set a man a watchman ouer a citie; who for a bribe will open the gate at first to the enemy, to slay and spoile all, and doe not these by their sleepe silence, open for sinne and Satan, to seaze vpon Christs inheritance, regarding nothing, but their

their priuate commoditie, thinking when they enter vpon a liuing, they enter vpon a farme to liue vpon or a flock of sheepe, and yet watch not herein, not so well as the shepheard of Bethlem did ouer their sheepe. *Luk. 2. 8.* And who seeth not, how foolish and dangerous it is to set vpon the walles of a citie, besieged by the enemy, a drowsie sleeper and sluggish watchman who can but snort all night, in the morning tels his dreames as they in *Jerem. 23. 25. 28. I haue dreamed, I haue dreamed, &c.* This sinne is so hainous before God, that hee in this life (to say nothing of that to come) punisheth it: with one of the greatest plagues as can be named, to wit, with blindness of minde, hardness of heart, and sleepinesse and want of feeling of the sin, euer pleasing themselues herein, and condemning painfull labourers, more busie then is cause: yet no watchman so slouthfull as will sleepe whiles his captaine is present in the campe, but Christ is present euer *with his drawne sword, Ioh. 5. 14. And walketh in the midst of the seven golden candlesticks, still crying*

Ioh. 24.
15, 16, 17.

to every Peter louest thou mee, feede my sheepe, feede my lambes, feede by word, by life, by hospitalitie, &c. And lo, Hanniball is at the gates, and darest thou sleepe in this cale? Godly was that Minister: who at his first entering vpon his charge, began to make his graue, to minde him of his charge, speedily to be discharged, and of his mortalitie, that he was to die and come to iudgement: and answer for his Baillywick, and withall appointed a watchman to ouerwatch him, and cry daily to him, finish thy graue for death hastneth for thee. Whose example I would these bould fellowes would imitate, and that their people would awake, these sleepers and crie to Archippus, Take heede to the Ministry, that thou hast receiued in the Lord; that thou fulfill it, Coloss. 4. 17.

Vse 5.
For robbers of the watchmen.

The last vse serues for terrour to a worse sort of people then these; who kill and murder both the watchmen that the Lord set vpon the walles of Ierusalem, and together with them the people, they watch ouer, in a word Ministers and people committed to their charges

charges in taking from them, that holy tribute which God himselfe at the first establishment of Church government gaue his Ministers, for their seruice in the Tabernacle of the Congregation; and made it a law to continue for euer, as appeareth plainly in *Numb.* 18. 20, 21, 22, 23, 24. *Iosb* 13. 14. *Leuit.* 27. 30, 31, 32, 23. And because this allowance was to scant, godly men bought and gaue lands for euer. Likewise *Deo & Ecclesia* (for vpon those termes their Charters run,) now these also are taken away, whereby Gods Ministers are robbed, pressed downe, kept in plaine beggery, and contempt, vnable to releue themselves, or to furnish themselves with necessities for their calling, and so consequently the people are for nothing, robbed of the tenth part of their goods, vnder colour of paying them for the seruice done for them in the Church of God; when they doe nothing in the Church, but rather are enemies to God, to his Ministers, and to the poore people, who (by reason of this want) die Atheists, for want of preaching and instructing them

them in the Lords waie, and the greater is this sinne, because few regard it, and so many are accessarie to this sinne, that to speak against it, is to make warre against all the world, and yet we see otherwise, the greater the insurrection is, the more is the danger specially when men robbe and inuade the King of heauens liberties, and territories, this threatneth vniuersall destruction as in the old world, the sinne of the Sodomites, &c. and of the Cananites and Iewes. Nay, this sinne is so glazed and siluer guilt ouer, that none can spie nor suspect the mischief thereof, much lesse are able to preach against it (Sathan vsing so all his skill to couer it, as a sinne of sinnes, and a sinne that deceiueth many: otherwise very godly men, which if they saw the horriblenesse thereof, would neuer touch it to gaine a thousand worlds) saue they only, as suffer it and are robbed and vndone by it: yea, these haue robbers besides the depriuing of people and Ministers of their goods, that they keepe vnder their feete both Ministers and people, that they

they shall not mute once against their
 Sacriledge, lest these drone Bees, sting
 them to death, and whereas all men
 make title to Gods Church and thereby
 contribute some portion to the mainte-
 nance of Gods seruice, they blush not to
 bragge, and vaunt, that God nor his
 Church, shall haue a pinne from them,
 whiles they liue of all they possesse, nay
 they will take and snatch from God
 and his Church by force, all possibly
 they can; and what title can such haue
 to God or holy Church that impudent-
 ly without law to robbe both. A lamen-
 table case that couetousnesse and ambi-
 tion, should so ouersway any bearing
 the name and nature of a man; much
 more of a Christian, that to pusse vp
 himselfe in pride and contempt of God
 and his ministry, and to prinke his wife
 and children in sinfull brauerie, riot, and
 excesse idlenesse and sensualitie, should
 make no conscience to bath himselfe,
 and his posteritie in the blood of his
 brethren, yea the knowne price of
 Christs sacred blood, and that in all
 ages, and for euer too, we say (and see it
 by

Gen. 4. 10.
 11. and 9.
 5, 6.

by daily experience) that blood will haue blood, and the Lord himselfe saith so to, in those that but kill mens bodies only, as we see in *Ahab* and *Iesabell*, in *Naboths* matter, but what shall become of such as kill men, women, and children, foules and bodies, and so farre forth as in them lieth, send them to hell fire. *Dauid* would not drinke of the water fetched from the well of *Bethlem*, because it was the blood of three men that went in ieopardie of their liues for it, but they eate and drinke the blood of infinite numbers, yet make no conscience nor scruple thereof. 2. *Sam.* 23. 15, 16, 17. The last of the tenne plagues of *Aegypt* which was the soarest of all the rest, was the killing of the first borne of man and beast, for then, *Pharaoh* rose up in the night, he, and all his seruants, and all the *Aegyptians* and there was a great crie in *Aegypt* for there was not on house where there was not one dead: &c. *Exod.* 12. 29. to 34. but this is much more fearefull and lamentable, whereby these Church-champions staruing, persecuting and molesting, with an implacable secret hatred, the Lords

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watchmen and stripping them of that God gaue them, not only one in euery house, but euery one in euery house, of euery Parish, they set foote in, is vnmercifully and cruelly slaine and that not only in bodies, but also (if Gods mercies preuent not, in soules too, *Ioprah* tooke this a strong plea against the king of *Ammon*, *Iudg.* 11. 24. that as he ought rightfully possesse that which *Chemosh* his God had giuen him to possesse, so *Iphtah* and Israel ought to possesse what the Lord their God gaue them, and by like consequent may wee so reason, looke what allowance the Lord gaue vs, and ours for euer, that ought we to enioy, but hee gaue vs this holy tribute, and therefore ought we quietly enioy it, vnlesse by expresse word hee reuoke this donation, which he neuer did. But if you answer, that this is true if we could prooue that that donation in *Numb.* 18. 20. &c. Were perpetuall and neuer to be abrogated, then the tythes might stand euer iure diuine and no man take them away: without permission from God. I answer, all the learned preachers

Preachers
and writ-
ters against
sacrilege.

* Samuel
Gardiner
against sa-
crilege.

chers in the land almost, and all that come to *Pauls* crosse in London, in a manner affirme and confirme it, and so doe all writers, that writ bookes of that subiect also (as *Euerard Digbies* dissuasme, with *Celsus* of *Veronas* Dissuasme, *Rob. Ponts* 3. Sermons against Sacriledge Master *I. Howson* now Bishop of *Oxons* 2. Sermons. *Pet. Rebuffus*, and *D. Tynarius* de decimis, *Richard Eburnes*, maintenance of the Ministry: *Fulk. Roberts* reuennes of the Gospell. *Roger Fentons* Sermon of *Simony* and *Sacriledge*, Master *Iohn Rainolds* vpon *Obadiah* Verl. 5. 6. *Ric. Bernards* of the Ministers maintenance. *Mast. George Carleton* Bishop of *Landaffe* of tythes: *William Sclater* of the Ministers portion, *Sir Henry Spelman* de non temerandis Ecclesiis: *Sir James Sempils* *Sacriledge* against *Iosephus Scaligers* Diatribe and *Iohn Seldens* historie of tythes.)

Obiect.

But if you object, that the tythes bee leuiticall, and therefore since Christs resurrection abrogated; and in that respect the Ministers by diuine right cannot claime them, I first desire to learne, by what Scripture doe you warrant this

this assertion is, that they be abrogated, but if you cannot, then by *Ieroms* rule *whatsoever cannot be proued by Scripture, it may with the like authoritie be denied as affirmed.* But if you will haue them so to be, because you say so, therefore to grant it as vpon *Pythagoras* word; were to glory in men. And therefore I would be resolu'd, whether any part of the Leuiticall rites be abrogated, except on-ly such as figured the spirituall fulfilling thereof; by Christ, or his Church; and which be they; but in my opinion tithes figure nothing in Christ to be fulfilled, in any of his two natures, or three offices: and therefore are not Leuiticall nor abrogated, but stand as sure as first they were enacted, vnlesse you say that as the tythes giuen Leuie, for seruing in the Tabernacle should stand firme vntill the Messias came, who would then himselfe discharge all Gods Ministry, and after neuer vse mans seruice therein: which we see is not so: Or else that in his daies and euer after, the Church should in it selfe be so thoroughly instructed, that it needed no Ministers, which

*Contra He-
lind.*

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A dilem-
ma.

is not so neither, and therefore tythes be no figuratiue right, and if not, I demand, why should they bee abrogated vnlesse we arrogated to our selues, wisdom about the Lords, and could deuise a better way for the Minillers maintenance, then the Lord could. But admit the tythes bee Leuiticall as you would haue them, and that they figure some mysticall secret we be not worthy to know: then must you confesse (as you do) that they be abrogated, now Christ is come, and being fulfilled in him, are not to be exacted by any, nor to be payed by any Parishioner to any man, for this were to ioyne with the Iewes, that the Messias is not yet come, which is to deny the faith, and *so Christ shall profit vs nothing at all*, as Paul prooues of Circumcision, Gal. 5. 2. And if so, why should any Minister demand tythes, much lesse any secular man, or any Parishioner pay any, seeing this is to deny plainly, that Christ is come, but while we pay tythes, we looke for another, else by paying Leuiticall tythes, you hold all the rectors and parsons appropriate, and also all the people

people in the land which pay or receiue tythes in a Iewish errour, and infidelity. And by the like right, may you compell the people to pay you, sheepe, and oxen, flowre pigeons, and what not: which in old time were brought to the temple for *Sacrifices* and *offerings*, which is most deuillish and absurd and this done, seeing the tythes be Leuiticall and abrogated, you must out of the spirituall truth, and meaning of the Leuiticall law in *Numb.* 18. 20. Draw out a spirituall true certaine law, for the Ministers portion for euer, in all places of the world, and that as all changes vnder the Gospell be farre more excellent then those vnder the law, so the Ministers maintenance gathered out of the spirituall sense of this ceremoniall law, must in all respects be farre better, richer, and plentifull, then the legall tythes and offerings were, which yet all the learned in the world haue not found, nor neuer shall, which plainly sheweth, that this law in *Numb.* 18. 20. Is an euident explanation of a principall branch, of the fourth and fifth lawes morall, and that the tythes

G

are

2 Cor. 3.

7. 8.

Heb. 12.

22. and 10.

28. 29.

Abbey
lands due
to the Mi-
nisters.

are and euer were, since the first establi-
shing of the Church gouernment, due
by diuine right, to the Ministers of
Gods Church in all ages alike. And the
like is to be said of all donaries, and
gifts giuen in former time to God and
his Church, that is for the maintenance
of Gods holy and true seruice in his
Church, (whether they were yeerely
pensions of money, or lands, as the *Ab-
bey lands*) to serue God in such places, as
the Abbeyes were situate, which now
ought not iure Diuino to bee alienated
from Gods Ministers, and giuen or sold,
to secular men, and that for these rea-
sons.

Reasons
Prouiding
it.

1. What was giuen to God and his
Church, (that is to the Church men,
that serued God in the Church, yeerely
and weekely) for euer, ought not with-
out Gods expresse commandement be
taken from them: and we see how *Caluin*
in Hosean cap. 1. ver. 3. sharply reproo-
ueth *King Henry for this fault.* 2. Those
lands were giuen for euer, for the ser-
uice of God in those places only, where
the *Abbeis* stood, and therefore, were
neuer

neuer to be alienated from them, that serued God in those parishes; howsoeuer religion altered, from worse to better; but then to be the rather appropriated to the Ministers, then being from generation to generation, because the lands were giuen for the true and holy religion of God, but now the Ministers serue God in better measure, and manner, then did the Monkes, &c. And therefore ought they therather, now possesse them all, and they not be taken away from them. This may bee confirmed by *Dauids* practise, who, when the *Leuites* were to cease to carrie the Arke, and Tabernacle, from place to place, for the on and other, were to be put in the Temple, which was shortly to be builded, *Dauid*, though the *Leuites* office ceased, took not away from them their lands, nor livings, but disposed otherwise of the *Leuites* for the seruice of the Temple, 1. *Chron.* 23. to 27. And so should it be done heare.

3. That which is once dedicated to holy vses, ought neuer to be conuerted to prophane exploits, how worthy or

vnworthy foeuer, but should continue to the seruice of God, whereto it was giuen for euer, and therefore the taking of the *Abbey lands* from the Ministers, was wrongfully done, as *Leuit. 27.* But if any will heare bee contentious; we haue no such custome, neither the Churches of God. *1. Cor. 11.16.* And for me, let euery vessell sit on his owne bottome.

Obiect.

Yet (will you say) Our learned Ministers teach vs a contrarie doctrine to this, else would we forsake this sinne, repent and make large restitution?

Math. 5. 19

Answ. And so had you neede indeede, and I would your learned men, that hold you in Sacriledge and vnbeleefe had more learning discretion, and better consciences, then to *breake Gods commandements and teach men so to doe;* and this we euer see, that all euill that commeth to the Church, commeth euer from Church men, who with the ministers arrowes, pearce the Ministers hearts. For saith *Cyprian, the diuell hath inuented a new deuise vnder the name of learned and reformed Christians to deceiue the ignorant and simple,* and what dealing

*De simplic.
Plator.*

ling is this, shamelesly vpon opinion of *Seraphicall* excellencie, to violate Gods expresse lawes, and to detaine ignorant blind people, in their deepe Sacriledge, and to robbe the Minilters of their right and portions, and why, but because our reformed Ministers forsooth, sooth vs so, and therefore it is so, a'as (poore good men) that pinne their soules & saluation, to other mens sleues and what is this, but to exalt men aboue Gods truth, and to glory in them and not in the Lord, and because ye loue your sinnes; vse all meanes to retaine them: but I with your reformed Ministers were better informed, that so you by them might bee reformed, and not thus liue and die in your fearefull sins, but this truth, (to depart from your Sacriledge) is to tart, and ye therefore loue it not, and you know what Paul writes, in *Theff. 2. 10, 11, 12. Because men receiue not the loue of the truth, that they might bee saued, therefore God shall send them strong delusions, that they should beleue lies, that all they might be damned which beleued not the truth but had plea-*

sure in unrighteousnesse. Sorrie I am, that this should bee verified in you (in whome otherwise shine many good things) which was spoken of *Micha*, who hiring a *Leuite* to be his priest, said, *Now I know the Lord will be good vnto me, seeing I haue a Leuite to my Prophet,* *Judges 17.7. 13.* But he (good man) was fowly deceiued, for albeit he exercised a superstitious worship, knowing no better being ignorant of the truth, yet he after his manner was well affected, desired the best things, and regarded not what he bestowed vpon a priest, so that hee might bee trained in the true worship and right seruice of God, and finding this *Leuite*, He thought to finde plaine dealing and to be thoroughly trained in pietie. But the *Leuite* seeking his owne, and not *Michas* good, (as is apparent in *Iudg. 18.20.* Who for better preferment theeuishly forsaketh him, and did leaue him to liue and die for him in (his sins) treacherously deceiued him; whereof the Prouerbe arose, Good *Micha* met with a bad *Leuite*, and so lost labor and cost. But if *Micha* had taken a right course

A pro-
uerbe.

course, and entertained a faithful *Leuite*,
 I meane a rough-tell troth, and a downe
 right reformer of his corruptions) who
 had withal taught him the truth of God
 sincerely, then might he iustly and vpon
 good ground, perswaded himselfe that
 his hart being vpriight, & his life blame-
 lesse, it should haue gone well with him.
 And so might you, who bragge of your
 great rabbynesse, and build the houses of
 your faith vpon their words, saying to
 you, what we say is holy, your case differ-
 reth not much from *Micbaes*, for men (as
 that *Leuite*) be wittie; to prouide for
 themselues, and foresee that to please in
 ticklish causes & matters of conscience,
 is their best way (which policy whē *Iohn*
Baptist could not brooke (poore man, he
 lost his head) & therfore they will (good
 men forsooth) teach true doctrine but
 for their sweete & dearely beloued sins,
 as sacriledge, & abusing their Ministers
 oppressing their tennants, robbing the
 poore by fine, rents, and vnmercifulnes,
 regarding their braue and sumptuous
 proud apparell, their costly buildings,
 their excessiue diet, with the like vices,

*Adel in ore
 verbalis
 fel in corde
 fraus in
 pastis ca-
 uela*

which will not soone, nor willingly be forsaken, they shall rot in them ere they wil awake them, or fall out with them on Gods behalfe, or for their saluation, which causeth our chiefest professors who abound in learning, and knowledge, yet still retaine their pride, ambition, couetousnesse, excesse, and their old sinnes vnreformed, to be ill spoken of, and their religion and profession not regarded, and how can they: when their Leuites reprove them not, but by silence and consent, and further encouragements (as in this matter of sacrifice) giue them wished allowance and backe them therein, and doe they not well deserue their hire? But beloued in the Lord, what dealing is this, to straine gnats, and to swallow camels: to bee precise in toys, but to winke at horrible impieties, to stumble at strawes, and leape ouer blockes, truly saith Mr. Perkins on *Matth. 5. 43.* *This is an infallible note of a false teacher to temper so the word of God to mens affections, and so to expound it, as both the truth of the doctrine and an euill vnreformed life may stand together* and

A subtill
and false
teacher.

and thus for *Michaels* meting with bad *Leuites*, so if the Lord in time conuert them not, many fall to destruction, but if the *Leuite* (watch not ouer vs, let vs all watch in euery point, we know) to doe his will and the Lord will watch, to doe vs good in this life, and better in the life to come.

Well I see (will you say) this is an hai-nous sinne, but to make restitution, would vndoe me and mine. I know God is mercifull, I will with *Naaman* in this on thing pray God to be mercifull vnto me, I will not restore it, let the Ministers liue or starue, if God forgiue me, I regard them not: I answer, this is to be like the souldiers, that came to a Church and hearing the people, pray for peace, said, phy pray not for peace, how shall we then liue. So you must liue, though (as they) vpon the spilling of your bre-threns bloud, yet to cure this frensie, I will Minister you a better salue for this soare, for prayers are to no effect, *while your hands are full of bloud, Isa. 1. 10. to 21. and 66. 3. Ier. 7. 9. Amos 5. 21. to 25.* And it is a booke case, first, satisfie the plan-tise,

Men wil be
damned
rather then
forsake any
one sweete
sinne.

tise, then agree with the King, first put away *Achans* theft, and then the King of heauen will be appeased, else fasting and prayer is to no purpose, *Isa.* 58.3.6. *Zach.* 7.9.10. and 8.16. *Mich.* 6.6. &c. Consider all these quoted Scriptures and deceiue not your selues. Only bee not like that young Gentleman, who would know *what good worke to doe to obtaine eternall life*, and when he was told that he *wanted but on thing*, hee would not doe it, he stood with and against Christ euen for on thing, & so lost heauen and all. *Mark.* 10.21. And so we see most men haue on sweete sinne, as sacriledge, oppression, whooredome, drunkenness, or the like, and in other things are vnreprooueable, for this on sinne, they will with your *Siran*, 2. King. 5. *Pray Gods mercie*, else to be damned they will not forsake it; as *Cain* for his *hatred to his brother* *Herod* for his *brothers wife* *Elie* for *correcting his children*, &c. And deserued they not worthily to be damned? who when Christ did all things for them, to the spilling of his heart bloud; will stand with him for on thing,

thing, a worldly, a transitorie, a sinne, a shame, a damnable and a cursed thing, in the iudgement of God, man and Angels. But to the question: first I must say with *Salomon*, *It is a snare or a destruction for a man to deuoure holy things, and after the vowes to enquire*, *Prou. 20. 25.*

That is very tearefull, it is for men to make againe and game, or sport of robbing the Church, vexing and abusing the Ministers over-mastering them, with all reuilings and indignities, as if they were the greatest theeues, and robbers liuing, vnworthie to breath vpon earth, and after to enquire if it be impietie, or how for this transgression to breake the snare of Gods eternall curse, and torments in hell: truly the snare is soone broken by restitution, *Numb. 5. 7.*

Leuit. 5. 16. Ezech. 33. 15. This point not I, but *Austin* thus explaneth saying. *Those kinde of people be worst of all others who desire to bee released from the punishment of their hainous offences and yet will still possesse the stollen thing so such the medicine of repentance is not auailable at all, for if other mens goods, for which the transgression*

*Epist. 54. ad
Macedonium
um.*

Obiect.

gression was committed bee not restored when it may be surrendered, his repentance is not true but counterfeit, but if hee deale truly in the matter, let him know that the sinne is not remitted except the theft be restored, &c. Oh will the Church-robber say: Wee will repent and will not that serue, God requires no more of any, and are we alone debarred from the generall conditions of all the world? *Ans^w.* No God forbid, and farre be it from me to encrease any mans sinne, more then the Lord doth, or to cast vnnecessarie and false scruples into any mans conscience, but this I say, none can repent without faith, & where faith is, their must needs be new obedience, if then there be no amendment of life, and detesting of the sinne, it cannot be called true, but counterfeit repentance. For who can say that a fornicatour, abhors whooredome, so long as the harlot lieth in his bosome *Isai*, willerth the transgressour wash his hands from bloud and then come and not before and talke with God, *Isa. 1. 16. to 19.* and so is it in this case, and this is euident in, *Mich. 6. 10.* Where hee shewes

shewes a reason that hee cannot but
 smite them, saying, *Are yet the treasures
 of wickednesse in the house of the wicked,*
 &c. For as the taking of the tythes
 doth begin, so the detaining of them
 continue the sinne, and so long as they
 continue with thee thy sinne is vnpar-
 doned. Most woefull and lamentable it
 is to see, what a world of iniquitie the
 subtiltie of the serpent hath breathed,
 and suggested, to intangle and snare
 poore soules at vnawares: wee make
 Queries: and put cases, and beate our
 braines to deceiue our selues against the
 day of the Lord: were it not fare ea-
 sier (omitting this patching) at once and
 for altogether to forsake sinne, and to
 discharge our soules, and without all
 Queries or doubts, to be sure of Gods
 blessing in this life, and saluation in the
 life to come, and not to sell our soules
 to Sathan, for the loane of stollen goods
 for a moment, and seeing there is but
 on thing that hindreth thee from thy
 God; why wilt thou comming so nigh
 the land of the liuing, as foolish *Hobab*
 for on sinne, renounce thy God, forfeit
 thy

Leuit. 10.

thy selfe, and thy family to perdition: which God forbid; on sinne made the Angels diuels, on sinne expelled our progenitors from paradise, on sin kept *Moses*, and on sinne kept all Israel about 20. yeere old from possessing the holy land: two only excepted, and will God about these dispence with your one sin of sinnes, more hainous in humane iudgement, then any of the former, and which is more, for the losse of this one capitall sinne, you shall finde treasures in heauen. Oh stand not, nor sticke for one sinne, what greater infidelitie then to distrust our God, willing vs to prooue him, if he bring our tyth to his storehouse, if *he will not open the windowes of heauen vnto vs, and powre a blessing without measure? Mal. 3. 10.* Elle a contrary curle, and what will bethe end but bitternesse. Wherefore beloued in feare and reuerence, put thy case to triall, and prooue the Lord if he will not open the windowes of heauen to thee, &c. Proue him if he will not multiply thy little vnto much, and blesse the nine parts more for this tythe, tenne times then before, and

and that litle thou now hast remaining, more then all thy former vnlawfull and vngodly tythes, prooue him if he will not send a learned Minister to all parishes in the land, men able and willing to stand in the gappe betweene vs and Gods wrath, and prooue him if with a crowne of glory he will not honour them that honour him in heauen eternally. But oh will on say, this counsell is harsh, for a man vpon a sudden to strip himselfe of so sweet a portion few or none can abide it. *Answ.* So said Hushai in another matter, *This counsell is good but not now: yet know what our Sauiour said: with men this is vnpossible, but with God all things are possible, Matth. 19. 26. Gen. 22. verse 14. Ezech. 37. 1. &c.* If thou cannot suddenly doe it, then doe it by degrees. As thus: first, consider that thou and thy predeceffours haue gotten your money, you laid out to buy these Abbeyes, and appropriations, with encrease ten times or twentie times more.

2. Consider the iniurie and harmes you did to the Ministers and people, defrauding the on of his bodily allowance, and com-

Obiect.

2. Sam. 17.
7.A remedie
against sacrilege.

comfortable fruits of his calling and labours, and the other of the foode of their soules, for both which thou must answer, if amends preuent not in faith and new obedience. 3. Desire God to incline thy heart to his testimonies and not to couetousnesse and to worke in thee a detestation of the price of bloud. 4. Confesse thy sinnes to God, and vse all meanes to be reconciled to the Minister and true owner of thy wealth, and as oft as thou canst and neede requires, let him gather the crummes of his owne liuing (which otherwise thou giuest to dogges and hogges vnder thy table,) euer comforting him and renewing thy heavy case thus encroaching vpon Gods Church and tribute. 5. Lay vp and purchase of the ouerplus a farme else where, and giue to God what is Gods. 6. Or if that will not be, become a tenant to God and his Church, and yearly pay the Minister so much as thou reapest aboue thy paines and charges in gathering the fruits. And faile not to binde thy posteritie in all ages, to pay the Church this yeerely anuitie and

and holy tribute, but if thou doe neither, be assured thou shalt not long prosper, for this is a crying sin against thee and thine. And I doubt not but the Lord beholding the affliction of his Ministers, the crueltie and vnmercifullnesse of these transgressors, and the famine and oppression of the poore blind and lame of this land, will in time stirre vp the heart of some Noble *Nehemiah*, or godly *Ebed-Melech*, to speake to our most gracious Soueraigne for redresse of this Maladie: and so farre of this vse and remedie.

Having proceeded thus farre in the first member of watchfulnesse, for this life present, which in deede is most difficult and of largest scope, and without which the other two are to small purpose, and seeing that this weighty work concerneth all men, all women, all ages, all functions, and all dealings in the world, yea in euery thought, word, and worke, we must carefully watch, for vnder euery stone lyeth a scorpion ready to sting vs to death; and yet to enter to euery of these particulars were infinite,

Helpe to
watch.

The first
helpe to
waile in a
generall
calling.

Reasons.
1.

I therefore for better discharging of the whole thought to annexe a few helpes to further you the more cheerefully to vndertake this watch with vndoubted assurance (the Lord assisting) to effect it to Gods glory & your comfort. Whereof the first helpe to watch in all our affaires, is for euery man to betake himselfe to a calling, which will keepe him from idlenesse, and many times, this calling is two-fold, generall and speciall: first, the generall calling of a Christian is (by all godly meanes ordained by God) to endeavour to become truly religious, according to the Lords gracious covenant, made and sealed at our Baptisme; the reasons why wee must make this our calling and daily exercise, is first, for that we are full of impietie, originall and actuell; and so liable to eternall damnation by due desert, vntill we labour to abolish it and become godly: and the nature and powerfull working of Gods religion is such, that as a precious oynment, it perfumeth, sweetneth, & sanctifieth, with the graces of Gods Spirit, the whole man other.

other wise, is no better then an vnflauory
 carrion in the nostrils of the Almighty.
 2. Then the doctrine of eternall life is
 so heavenly profound and ample, that
 we cannot in any sufficient measure, be
 furnished therewith, vnlesse we make a
 continual labour and practise thereof,
 so thoroughly are we inuenedomed by the
 stings of the old serpent, and over-
 couered with the leprolie of sinne, that
 we are wholly vnnaturalized, and vn-
 apt for any, good thing, vnlesse we be-
 times enter into this holy trade of life,
 this is our plough wherewith we must
 manure the Church, gleebe of our
 hearts, else it ouergrowes with bryers
 and weeds, this is our paradise wherein
 we must euer be occupied in dressing it,
 else it will become a desert full of Ser-
 pents, heare must wee euer be learning
 else wee forget, euer watching else our
 enemy preuaileth, no sleeping in sinne,
then the enuious man sowerh tares among
our wheat, no truce with Satan, *for then*
he conquereth, no looking backe, *then vn-*
fit for Gods kingdome. The second helpe
 is for euery man to set and settle him-
 selfe

H 2

The second
 helpe to
 walke in a
 speciall
 calling.

selfe in a speciall calling, and honest
 trade of life, whereby he may get a suf-
 ficient maintenance both for himselfe,
 his family, and the Church and poore,
 to Gods glory and good of his Church,
 and this is Gods ordinance. *Gen. 3. 19.*
that all creatures should be of some spe-
ciall calling, but man aboue all the rest,
else that he should not eat, 2. Theff. 3. 6. to
13. And the law of equitie requires it,
 that as wee enioy the fruits of other
 mens callings, they should likewise of
 ours, and so increase vnitie and amitie as
 bretheren, and this is our paradise
 wherein we should euer be occupied,
 else we walke not in the way of all crea-
 tures, Satan excepted, who is of no cal-
 ling, yet neither idle nor well occupied,
 we walke inordinately, busie bodies,
 troublers of such as walk in the callings,
 open to all temptations and vanities,
 and yet therein so conceited and *wiser*
then seuen that can render a reason, *Prou.*
26. 12. And such as at no hand can keepe
 true watch, but euer disturbing and per-
 secuting the watchmen of their soules,
 excluded from the protection of Gods
 Angels;

Angels; a gracelesse generation, and if you obserue what heauie iudgements befall the wicked; you shall finde that they are cast vpon them by the hand of God, when they ranged out of their callings as to *Sampson* by *Dalila*, to *David* in the matter of *Vriah*, to *Ionas*, going to *Tharſis*, to *Peter* at the high Priests fire, &c. And contrarily, that most of mens wealth & prosperitie commeth to them by their godly and painefull walking in their vocations.

But because worldlings would cast of their generall vocation to embrace this speciall only: and idlers would not labour but pretend walking in their generall calling, both complaine they cannot discharge both vocations in one day, and therefore take it sufficient to serue God on the Lords day, and themselves all the weeke daies. I for satisfaction herein thus as in a diary digesting order both callings together, and what is spoken of on daies worke may be meant and applied to euery day. First, then so soone as thou awakest out of thy sleepe, stand vpon thy watch, and a-

A diary for
Christian
watchful-
nesse.
In both
callings.

2.

wake to God, for the tempter with his vncleane suggestions, is at hand (and know that if our first thoughts be holy after our sleepe, we be such, if vnpure, we be wicked) then offer to God the sacrifice of prayer for thy sleepe, and life, and thine, that so the Lord being first in account with thee, may graciously hold with thee all the whole day. 2.

3.

Then thinke of all thy sinnes thou canst call to minde, and the punishments due to them, temporall, as eternall, pray for pardon for them and be thankfull for thy happy deliuerance from them, by Gods mercies, Christs merits and working of Gods Spirit in thee, which thou shalt the readier performe, if thou think of thy death, of Gods iudgement day, of the paines of hell and ioyes of heauen of the vanities and afflictions of this life, as of the momentanie pleasures thereof and how blessed are such, as furthest estrange themselves from them, and draw rightest to God in all Christian obedience. 3. This done, thinke vpon the discharging of thy special calling this day, to Gods glory, thy soules health,

health, and good of all men, and the furthering of thy peace at thy death, and of thy reckoning in the day of iudgement. These meditations will first keepe thy minde from bad thoughts, and Satanicall temptations: secondly, will sanctifie thy soule: thirdly, will be forcible motives to prayers, and thankes giuing, and fourthly, will cause the Lord draw neere thee, and blesse thee and althou doest this day. Fourthly, rising pray alone priuately, and then publikely with thy family, and reade in their hearing some portion of holy writ, as a matter to meditate vpon all the day, which done berake thy selte in the name of God, to thy special calling, and if thou thinke that these circumstances will take away a great part of thy daies worke, then rise the earlier, and continue the longer, and so haue the godly in all ages done and doe, and heare watchfulnesse sheweth it selfe to be a principall part, to bee performed of euery Christian. 5. Entering vpon thy worke,

1.

2.

3.

4.

4.

5.

steppe in, by any corruption to defile
 thy heart, all the thoughtfull streames
 that from this spring flow will bee vn-
 cleane, and therefore whatsoeuer thy
 calling is, let thy selfe euer in the pre-
 sence of God, euer fearing to omit any
 godly dutie, or commit any the least
 thing displeasing his Maiestie but euer
 let the Lord be thy feare. 6 Then in do-
 ing thy work, beware thou so mind thy
 private gaine, that thou coole not any
 grace in thee, or quench the Spirit, but
 do diligently, and painefully thy earthly
 businesse, with an heavenly minde, thy
 heart in thy worke euer inditing a good
 matter, and thy tongue vttering the
 same to them that are about thee. Se-
 uently, doe thy worke skilfully least it
 turne to thy reproch, doe it faithfully,
 not depending vpon the meanes, but
 vpon Gods blessing, doe it constantly,
 not starting from it, and doe it cheere-
 fully, vsing in euery thing a good con-
 science, as if you were to die before
 night, and discharge those duties daily
 which thou wouldst wish thou hadst
 done, if now you were a dying.

Eightly,

Eightly, liue vpon thy trade and not cunning fetches, *Prov.* 27. 23. Let thy expenses bee no more then thy coming in, yet sticke not to spend where God and charitie requireth, and what remaineth, lay vp for supply hereafter as occasions shall require. At meales looke vp to God, and being as carefull to feede thy soule as bodie, reade some part of Scripture, performing some dutie of prayer before, and singing some short Psalme after, not forgetting to turne thy fragments into thy Almes basket, thou must not forget to catechize thy family vpon saturday, and prepare them for the Sabbath, and after the exercises in the Church vpon the Sabbath examine what they learned that day, and then repeate the Sermons out of thy penned notes vnto them, and thou and they practise them all the weeke following in this worke be discrete, kinde and mercifull to thy family, tyre not, nor chide them. 2. Doe all in season. 3. Be not tedious. 4. Praise and reward them. 5. Keepe constantly this order. As thou didst begin the day
religi-

religiously so end it devoutly, & grieve not as men climbing a steepe hill you looke backward, so take a carefull view of thy actions all the day, consider what thou didst well, and wherein thou fail. It or fallest be thankfull for the one, and all penitent for the other, and let not thine eyes sleepe, vntill thou bee perswaded of the forgiuenesse of that, and all other thy sinne, and looke with what deuotio thou began the day, with the same or the like end the same, and as prayer was the beginning to open the morning, so let it be the barre to shut the euening, and thus watching ouer both callings, thou canst not in thy worldly affaires sleepe nor doe amisse. Heareunto may be added a third helpe, that whereas Satan (a vigilant Bishop in his owne circuit as *Latimer* callieth him) watcheth to doe vs all harme, as a roaring Lyon haunting after his pray, we must so withstand his assaults *bee sober and watch*, 1. *Pet.* 5. 8. And saith *Paul*, *put on the whole armour of God*. *Ephes* 6. 10. to 1. *Theff.* 5. 6. to 12. For it is no good fighting with Sathan with his owne weapons

weapons he is a sophister, dispute not with him in his owne Logicke, he is an Oratour, beware of his eloquence, he is a prince, take heede of his power, but as Satan in his owne caule must vse his owne strength, so we in our cause are to vse the Lords strength: and therefore the third helpe is, *to put on the whole armour of God. that we may be able to stand against his assaults; for we wraastle not against flesh and blond, but against principalities, &c.* In vaine therefore it is for vs to goe about to defend our selues with holy water, crucifixes, or reliques of Saints or sword, and speare, for as that *Leuiathan, Job 41. 17. 20.* He will laugh thereat, nor with *Saints weapons and armour, 1. Sam. 17. 39. 44.* But with the whole armour (and not a peece) of God, for the enemy will strike that part of the body that is naked, and what booteth it to leave on sinne and lie open in many, 2. It must be Gods armour of his owne making and bestowing, for in temptations no learning but Gods, no wisdom, but heavenly can helpe vs, the Lord knoweth the force of Satans darts,

- darts, his treacherous ambushments and peircing bullets, and therefore made this armour of huge prooffe, and able to repell all the battery of Sathanis suggestions: whereby we must learne, not to esteeme our spirituall fight as a May-game, but as a time of trouble and aduerlitie, wherein we are assaulted by mighty enemies, and oftentimes foyled and wounded, and therefore must bee valiant, and not snort in carnall securitie, that so we may obtaine the victory and triumph.
3. This armour must be put on, else what auaille the meanes of saluation, if we vse nor practise them.
4. We must not be dismayed stand to it, that is as in the campe euery man hath his place appointed him, and his proper colours vnder which he is to keepe him: so all Christian souldiours haue their stations, that is, their two vocations (as is aboue shewed) whereunto they are called of God within the limits wherof they are to containe themselves, and not thrust themselves into temptations, and leaue their standing, and if we be assaulted not flee away but stand

to

to it, for no armour is prepared for the
 backe, or fligh, for that is to Apostate,
 neither is there heare any mention
 made of putting of our armour, for Sa-
 than is neuer at truce with vs, nor wee
 with him. 5. He sheweth what graces
 necessarie for a Christian, whereof one
 is *the girdle of veritie*. For souldiours in
 old time had a broad studded beetle,
 wherewith the ioynts of the brest-plate
 and that armour which defended the
 belly, loynes and thighes, were couered,
 so should we haue vprightnesse and sin-
 ceritie of heart, the band of all vertues,
 in the profession of the true religion of
 our Lord God. The second is, the *brest-
 plate of righteousness*, whereby is meant
 a good conscience, true sanctification,
 and a godly life; this *Indas* wanted, and
 therefore Sathan entered into his open
 naked heart: Thirdly, *Our feete must
 be shodde with the preparation of the Gospel
 of peace*; where he alludeth, to the cu-
 stome of souldiours in former times,
 who going into the fields strongly ar-
 med their legges and feete, with legge
 harnesse; wargraues or buskins, to pre-
 serue

5.

1.

2.

3.

preserve them from the iniurie of
 the weather, the piercing of bryars,
 thornes, and such other things, as
 might hurt them, in the way as they
 marched, and from the violence also of
 their enemies blowes, when they were
 incountered; for al which uses, the
 Gospel serveth, in our spirituall war-
 fare; for they who are armed with the
 true knowledge thereof, and are assured
 of the mercifull promises therein con-
 tained, may safely walke, in the waies of
 godlinesse, though they be full of the
 briars & thornes of afflictions, and per-
 secution. For being prepared for this
 profession, no thornes of aduersitie, can
 fright or hurt them, the teere of their
 affections shod with the zeale of Gods
 glory. Fourthly, *The shield of faith*, that
 as souldiours haue their shields, to co-
 uer and defend their bodies, from the
 stroakes of the enemy, so must a Chri-
 stian, haue faith in Christ, 1. Pet. 5. 9. As
Dauid fighting against Goliath, and this is
 an armour of proofe, to defend vs, a-
 gainst *Satans fierie darts*, whereby the A-
 postle alludeth to the custome of sould-
 iours

4.

1. Pet. 5. 9.

1. Sam. 17.
36. 45.

diours in ancient time, who maliciously poisoned their darts, whereby the bodies of those who were wounded therewith, were so inflamed that they could hardly be cured, or eased of their raging and burning paine, and such darts are all Satans temptations, wherewith he woundeth vs, if they bee not repelled and quenched with the shield of faith, they will inflame our lusts to sinne, and on sinne will inflame our hearts to another, till their bee kindled in vs a world of iniquitie, as in *Dauid, Judas, &c.* So that if we will admit one of his fierie darts, they will inflame vs to receiue another, and so our burning wounds, will torment our consciences, & most hardly admit any cure. The fifth peece of our Christian armour, is *the helmet of saluation*, which in *1. Thess. 5. 8.* Is called, *the hope of Saluation*, and *Rom. 8. 24.* we are *saued by hope*, for as souldiours, when they goe to the field, put on their Hel-mets, to defend their heads from their enemies blowes, so we fighting this spirituall battle, must to keepe vs from desperation, put on hope of victorie, and the

1. Sam. 11.

5. 5.

5.

6.

the crowne of saluation. The sixt, is, *the sword of the Spirit, which is the word of God*. This is detensiuē, and offensiue, fit to defend our selues, and offend, repell and foile the enemie, for as a souldiour, will not goe to the field without his sword, both to defend himselfe, and foile his enemy, no more must we hope; to defend vs from Sathan, nor to chale him without Gods word, we must fight and fence as did our Sauour, in *Matth. 4. 7. 10.* Else we fight blundly or with our fitts, as they in *1 Sam. 13. 19* and *17. 39.*

7.

The seuenth, is *prayer*, so souldiours euer pray, and heereby, obtaine wee strength to fight, and victory ouer our enemies; *Matth. 6. 13. Luke 22. 40. 46.* (and in *Exod. 17. 11, 12.* Sword & prayer beioyned together.)

8.

The eight, is *watchfulnesse*, as souldiours doe in the field, who by night, as by day, are in danger, at vnawares to be assaulced by the enemies, and seeing, Satan knowing his time to be but short, redoublerh his forces and watchfulnesse to destroy vs, wee must semblably, redouble our care and warchfulnesse in seeking to prevent his force,

force, malice, and subtiltie. Heare wee haue, the Panoply of a Christian, who thus armed, with constant, sincere, and vpright faithfulness of heart, in his generall and speciall calling, leading an innocent godly life, keeping in all things, a good conscience, not fearing to professe, and preach Christ, yea to die for the truth of his Gospel of peace, *Rom. 10. 15.* continuing zealous for his glory, hauing faith in Christ, with assured hope of saluation, carefully, and wisely vsing the word of God, to defend himselfe, and repell Satans temptations, praying to God, with watchfulness and perseuerance, cannot faile, but winne the prize from Satan, not that we trust, so much in the armour, and meanes, as in God himselfe, who blesteth the means.

The fourth *helpe*, for Christian watchfulness, is in all matters, great or small, (if they be of any importance, or concerne saluation, or damnation) to vse the aide, direction, and counsell of the watchman of our soules, and to suffer, no shadow of dislike, to weaken; much lesse breake, the mutuall coniunction

The fourth
helpe,
To make
mutuall
coniunct-
on be-
twene pa-
stour and
flocke.

betweene vs. and our Pastour: which point, though it be not regarded, but of few, (for what faithfull Minister, is almost any where reuerenced, and respected, of his owne flocke; yet it is more important, then many be aware off: for if you will obserue, the reason, why men be so sleepe in their Christian watchfulness, and why Sathan, so foulely and fearefully, deuoureth millions; who neuer thought of any such matter, you shall finde the principall (if not the only) cause to be this; that they loue, nor fancie, nay hate the watchman of their soules, and affect better, by many degrees, strangers then them, and so straying from their owne fold, are too often in the ruffe of their spirituall pride, caught in the briers, and deuoured of the roaring lyon, by pastour (that you bee not deceived) I meane, their learned and painfull preacher, and not any dumbe watchmen which I reprooued aboue) though they can alledge, many reasons, for their vagaring, for heare the sluggard, is wiser in his own conceits, than seauern men that can render a reason:

reason: *Prou. 26.16.* This I take to bee a secret subtilty, and an exceeding deepe fetch of Satan, who as euer hee labourereth, to sowe tares in Christs wheate field, *Matth. 13. 25.* And to transforme himselfe into an Angel of light, *2. Cor. 11. 14.* And when he doth most mischiefe (as in tempting *Euah*) will not be seene to haue any hand in the worke, *Gen. 3.1.* So heare most slyly and wylely he powreth out, all his poison, to inueneome, and destroy (if possibly it might be) the whole body of Christs Church; and that vnder a vilour of pietie, and the holy communion of Saints, and who would thinke it? For, hee seeing the people cannot be reconciled to God, but by the preaching of the word, *1. Cor. 1. 21.* and *2. Cor. 5. 20.* which is the power of God, to saluation, to euery one that belicueeth, *Rom. 1. 16.* And beholding, how the Lord, daily thrusteth labourers to his haruest, whereby Satans forces, are much weakened, and kingdome ruinated, yet, he being in this case, vnable to stop the Preachers mouthes, or peoples eates, denieth to weaken the power of the word,

Satans subtiltie that preaching shall do the people no good.

in pastour, and people, first by traducing the Ministers good name, and labours, then by deceiuing him, of some parts of his maintenance, or troubling him in law, &c. Which sinnes as they be practised but in few places, and by the worst sort of the people; and therefore the maladie cannot bee vniuersall, but is soone extinguished, but rather by infusing (I wot not how, but to our sorrow we feele it) a generall dislike, and causelesse suspition, and distrustfulnesse betweene pastour, and flocke, and so by degrees dissolueth all holy fellowship and coniunction, betweene Minister and people, for on the one part, the godly painefull Preacher, seeing the stubbornnesse, and waywardnesse of his charge oppugning his instructions, and admonition; and (as it were of purpose, to despite him) to set vp disorders, and for all his labours, for their reformation, to follow their owne waies, hereupon he perswades himselfe, the people loue not, nor regard him, nor his teaching, nor yet any paines he takes with them, further then stands with their law-

lawlesse lusts, howsoever formally, they giue him, ciuill salutations, & plausible termes of curtesie, yet in secret, they traduce, and censure him, and his doctrine, whereupon being discouraged, and cast down, as taking his seede sowne upon stony ground, he hath no heart, to recall them from their sinnes, but finding familiaritie to breede contempt, and truth hatred, he weepeth in secret, wisheth he had neuer come among them, but either fled with *Jonah* to *Tharſis* or had with *Ieremie* some secret cottage, to finish his daies in, and neuer to preach to them in the name of the Lord. And so eating vp his heart with sorrow, estrangeth himselfe from them, giuerh ouer his watch, taketh his best course, to bee to line to God and himselfe, and as for his charge, to deale with them, a far off, in generall points, and as it were at the staues end, as they can, and will abide handling, being a contentious and vnthankfull people,) and so, if they peerish, they peerish; the fault is theirs, and it is long of themselves: and thus the power, soule, and strength of his mini-

Jonah 1.
Ier. 9. 1.

2. Sam. 15.
6.

stery is quite brooken, and lyeth without life in the dust. And because hee would doe some good, and get some comfort, of his ministry hee busieth himselfe in other mens charges, and so stealeth the hearts of the people, (*Abolon-like*) from the lawfull Pastour, to himselfe; with thanks, and amends, (to say no more.) His people, on the other side, not abiding any admonition, much lesse reproofe, at a Ministers hand, contemned, distrust, and suspect both his doctrine and dea'ings (being men of malicious and base minds) deeming, he doth all in subtiltie, and of hatred, to rule them, and set vp new orders, and so abridge them of the old customes; and albeit, hee otherwise be an honest man innough, yet is he too holy for them, for by his too often preaching, they finde him already an enemy to their peace, good neighbourhood, pleasures, and profites, and ever and anon in his doctrine, girding some, riding and deriding others, fawning vpon his sect, and fauorites, disquieting poore honest men, and therefore is not for them,

them, they would giue the best sheepe they haue, to bee ridde of him, if not, they will be to hard for him, doe what he can, &c. Thus they cease not all, to grow on an head against him (as sheepe when on runnes to the water, all the rest will) to censure, carpe, and scanne all his words, trace his steps, prie into his priuate and publike carriage, wrest all to the worst, and in what they can, meete him at euery stile, and though his learning be good, yet they would, hee would follow it himselfe, and hope to finde on day to be fully reuenged vpon him, for his wrongs to them, honest quiet men, and if there be any wicked Gentleman in the Parish, to him will they flocke, to open their griefes and craue helpe, and counsell to driue away their Parson, who in adiuellish hatred, to all Ministers, and secret emulation, (taking all honour, and reuerence giuen the Minister) to be taken from him, and that (if he be patrone) thinking if he could firret him out, to get all to himselfe, and put in a dumbe dogge, for seuen pound a yeere stipend, to murther
I 4 their

the Parish, and teach his children too, and what cares he, He can make friends, toward all blowes, thereupon (in colour to gratifie the people) he will play *Achitophel*, and plod all he can against him, be it true or false, all is on, and these pernicious sots will sweare to any thing, so that he tell them what it is (for memory sake) that they must sweare vnto: and so will he not cease, first secretly, then impudently with open forces, to assault the tyred Minister, either to expell him, or to bring him vnder his furla, to speake nor doe no more, then will stand with his worships pleasure, (forsooth,) or if he cannot bring him to this slavery, yet, (to keepe him in continuall trouble, sorrow, and vexation of spirit) will set the whole Parish against him, will fauour, and applaud euery on that speaketh or doth any thing against him, will ioy, and solace himselfe, when any gybe, iest, mocke, flout, slander, or abuse the Minister any way, and be a bitter enemy to euery on, that liketh of or speaketh well of their Preacher, and so will not spare, to turne the hearts of the people,

people, wholly from him, that his Ministry shall neuer doe them good, whiles he liueth; which is all the diuell himselfe would haue them doe, and is so true, that it cannot be denied at all neither doe I speake all I know herein; the Lord giue them repentance speedily, for otherwise, the bloud of all their Parishes, & the Ministers bloud also whom they thirst after, will bee required full dearly at their hands, yet they this while, are iolly and iocund, and thinke, they doe God good seruice, in persecuting, and murthuring his Saints, and are sorrie, they cannot finde some hainous accusations against them, to dispatch them out of this life, which is plaine wilfull murther in heart, whereas they ought to doe them all good, deliuer their own soules from death, and bloud guiltinesse, and vse all meanes to bring the people, whose goods in great measure they possesse, and whose bodies doe them all seruice they can, to the knowledge and obedience of God, being themselues formost in the worke, and not thus shew themselues religious
in

Ioh. 16. 2.

in nothing, but in persecuting the Ministers, and turning the hearts of the people, from hearing and obeying Gods word. The Lord open their eyes, to see their sinnes, and make them truly religious; else remooue them from his Church and Ministers, &c. Now Satan hauing thus farre, infused his poison, to Minister, and peoples bosoms (as we to our shame, and sorrow see it in to many places,) the holy coniunction betweene the Pastour, and the flock, from this little sparkle, of suspicion at first, is quite, and for euer dissolued, and they (as man and wife) quite diuorced, and separated in heart, and louing affections. And therefore, I would haue my faithfull Christian, to be exceeding watchfull against this malady, and to suffer, not so much as the least shadow of dislike, to arise betweene him, and his Minister, else all the exercises of religion, executed by his Minister, for his saluation, shall become distastfull, and loathsome vnto him, for which contempt the Lord will bring an heavy curse vpon him, for treading vnderfoot,
his

his ordinance, and who wil then absolue him, and therefore, to preuent all mischiefes, and Apostacie, or Atheisme, let him instantly pray the Lord, against this rupture, and straine himselfe against all dislikes, or reports, to loue his pastour, as his father, to honour him as Gods seruant, to reuerence him as his guide to eternall life, and thinke nothing he possesseth to good, for him no more, then did the Galatians, who receiued *Paul*, as an Angel of God, yea as Christ Iesus, and if it had beene possible, would haue plucked out their own eyes and haue giuen them to him. *Gal.* 4. 14. 15. And sure it is, that neuer was their godly man, that hated his owne Minister, but euer his feete were beautifull to him, neuer was bad man that loued him, and therefore deserued the dust of their feete to be shaken against him, and so let my watchman preferre his owne Pastour, and in heart sincerely (as a chaste matrone her husband) embrace him aboue all other, how learned, or godly soeuer, and neuer depart from him, to heare any whiles he teacheth,
let

let him haue his due honour and desert for deseruing best, meete it is he should be best respected & it is meete it is, that he that hath the wintering of them, should haue the summering; for in time of plague or greatest troubles, when the flatterers forsake thee, yea and in death it selfe he must sticke vnto them) and that the gifts which his parishioners (in a pharisaicall spirit) bestow vpon strangers, who doe them little good be giuen as an ouerplussadge vnto him, to cheere vp his heart, and encourage him in his vocation, and so euer in all his meetings let him haue the chiefeest place, and acceptance, and so should you winne the Paltours heart, and cause him cheerefully watch ouer you, for your good, and be carefull, with all his cunning, and power to direct you in your priuate watchings, so that if you slept in sinne, hee would awake you, whereas your strange teacher, will rocke you on in the cradle of securitie, if you strayed from Christs fold; he would turne you home and not runne with you, if he followed noysome lusts, hee would sharply re-
prooue

prooue you, and not winke thereat, or glauce a farre of, that you should not perceiue it, if you sinned of ignorance, he would instruct you, if of negligence, he would call vpon you, if of infirmitie, he would direct you, if of malice, hee would rebuke you, and so meete you at euery stile, that you should not depart from the Lord, if he conferred with you, it should be about our sinnes, if he aduised and perswaded you any way, it should be to your saluation, where you did well, he would commend you, if amisse, be sorry with you, if things fell out crossely with you, he would aduise you, he would reioice at our prosperity; in your aduersitie he would comfort you in your sicknesse, and deepest distresse, he would be our faithfull phisition, if ye mourned hee would weepe with you, if ye liued he would liue with you, if yee, died to doe you good, hee would die with you, and would euer, as well by night as day, pray God for your peace, and praise the Lord for appointing him watchman ouer so gracious and thankfull a people, when as by forsaking

saking and contemning him and his Ministry and following strangers, you shall cause him neglect, you and the rest of his flocke eate vp his heart with sorrow, leaue you open to all assaults, of Satan, the world and sinne, and finally, draw Gods iudgements vpon him and you. But of this more else-where.

But to draw to an end, for endlesse would it be to me, to recite all the helps the Lord provideth to assist, and uphold vs, in this holy watch; for who seeth not, how God watcheth ouer vs, in every good worke, to prosper vs therein, then his Angels, attend vpon vs, all his creatures in heauen and earth fauour, and to their power helpe vs, the law directeth vs, the Gospel comforts vs, the Magistrate (whose life the Lord preferue) shieldeth vs, the Ministers instruct vs, the godly conferre with vs, all Gods Saints pray for vs, the time inuiterh vs, being peaceable, so that we may safely repaire vnto the house of the Lord, and euery of vs, in these halcion daies, (the Lord be highly praised for it) are freed from all lets, and perturbations,

The fift
helpe.
All things
helpe vs
to watch.

tions, so that we neede not goe in feare of the enemy, nor reade in feare, nor pray in feare, as in the Marrian daies, when none could reade a good booke, but still at euery period, they must be looking about, to spie, if any came to looke, and to accuse them, so that their state, was not vnlike the Iewes, returning from captiuitie, *who were faine to build with their trowels in the one hand, and their swords in the other, as is in Neh. 4. 17.* But now, (if thou be not afraid of thine owne shadow) thou maiest securely sit vnder thy vine, and picke vp the foode of thy soule, in peace, and worke leisurely with both hands, because the Lord himselfe protecteth and watcheth ouer thee: so that no sooner art thou tempted by Satan, or allured to sinne by his members, to leaue or forsake thy watch, but forthwith the Lord of Hosts sendeth forth his spirit, his Angels, his graces, and all his creatures, as troopes of souldiours, and an armie royall to aide and assist thee, yea with vnitied forces, to fight for thee, and so to compassse, and keepe thee that thou shalt

Gen. 39.

Gregorius
Naxian-
sus Orat.
in Cypria-
num.

Exod. 20.

14.

Heb. 13. 4.

shalt not giue ouer thy watch, nor disgrace thy holy profession. And to giue instance, in some on temptation; as for example, in whooredome: If (as was *Ioseph*) thou be sollicitied to adultery, and so to cut thy selfe from the Lord, *1. Cor. 6. 15.* And depart from thy watch, and to open the gates of thy soule, for sinne and Satan to enter in, and robbe thee of thy chastitie, and all other graces, and so make thy soule an habitation for diuels, *Matth. 12. 45.* Thy danger is great, and heare (as a virgin in danger to be defloured, *Dent. 22. 24. 27.*) must thou mightily crie to the Lord, for present help, else thou art vndone, now (the Lord hearing thy prayer) forthwith sendeth out his armie royall to rescue thee, as thus. Before thou yeeld to the temptation, he granteth thee time sufficient to deliberate, whether to yeeld, or not. In which time, steppeth in Gods law as thy chiefe counsellour to dissuade thee, condemning adultery to hell, and commending marriage as honorable: next in the necke thereof all to minde Gods plague, the executioners

cutioners of the sinne,threatning Gods curses, in this life death and eternall damnation in the life to come;this past, Gods teare frighteth, and terrifieth thy very soule, and spirit, which causeth the soule, with all the powers thereof, to quake and mourne within thee, and thy conscience vtterly to condemne, and accule thee, then Christ sendeth his spirit, to minde thee of his sufferings, and holy couenant, the Gospell setteth broad his holy promises, the holy Spirit tellerh thee, that thou must not defile his temple, the Angels (thy blessed watchmen) dread thy fall, and labour to pull thee from this pit, Satan watcheth for thy ruine to accuse thee, the torments of hell, as flames of lightning flash in the eyes of thy soule, hell it selte gapeth for thee, the watchman of thy soule thundereth in thine eares, crying, stand in awe and sinne not, thy profession proclaimeth high treason against the Almighty, Christian fortitude encourageth to constancie, the shame of the word, and the preservation of thy good name, deterre and violently keepe thee

K

backe,

backe, the defiling of thy bed, abusing thy wife, blemishing thy posteritie, make thee ashamed, the loue of God, of his word, of his image, in thee and her, of the Church, and of heaven dissuade from this trencie, yea chastitie intreateth thee to refraine from this vnclannesse, the filthinesse of the fact, and the troope of sinnes accompanying it, crie shame vpon thee. Finally, all creatures in heauen, and earth (Satan, and reprobates accepted,) call vnto thee, to imitate their obedience, and loyalty to thy Creatour, Redeemer, and Sanctifier, and not to breake his couenant, damne thy soule, forfeit thy Baptisme, and not receiue the grace of God in vaine: see then how God himselfe by these helps, and many more, is a present defender of thy chastitie, euen of this one gracious vertue, and in the midst of thy temptation, opening thee away to escape with *Ioseph*, 1. *Cor.* 10. 13. And as of this, so of all other graces, and of the whole man; blessed be God euermore, for his continuall & constant watch ouer vs. all both in life, and death: And therefore beloved

ued, thou being thus compassed with a cloud, yea with all helps in heaven and earth, be not wanting to help thy selfe: be sober, watch and pray, let nothing hinder nor trouble thee in this holy course of life, nor yet discourage thee, but cheerefully goe on in this watch; let thy selfe euer before the Lord, walke with thy God, let thy cheefest & onely care be, while thou liuest heere, how daily, and euermore, to passe the time of thy peregrination heere; according to Gods holy will reuealed in his sacred Word, and so constantly and faithfully perseuering vnto death, the Lord will giue thee a crowne of life, *Reuel. 3. 10.* which the Lord for his Christs sake grant thee, and me, *Amen.* And so farre of watchfulnesse for this life.

Hauiug discoursed hitherto how we ought to watch ouer our selues, during our liues, thereby to liue according to Gods holy will, and to be beloued and blessed of God in this life. It followeth next to exhort my vigilant Christian to watch and wait for Christs coming to iudgement, to receiue at his

K 2

hands

Sect. 13.
The second
part of
Death.

Transitie.

hands, the Crowne of glory, laid vp as the price and reward of a godly life, according to *Pauls* expectation, laying; *I haue fought a good fight, and haue finished my course, I haue kept the faith; from henceforth is laid vp for mee the Crowne of righte-ousnesse, which the Lord, the righteous Iudge will giue me at that day, and not to me onely, but vnto all them also that loue his appearing, 2. Tim 4. 7. 8. And Peter saith, Feed the flocke of God, &c. And when the chiefe Shepheard shall appeare, yee shall receiue an incorruptible Crowne of Glory. 1. Pet. 5. 2, 4.* This then should bee my Christians next Watch, were it not that there lieth a soare and narrow bridge in the way for all flesh to passe ouer; and that is death, the meane and limit betweene life and iudgement; for so wee reade, *It is appointed vnto men that they shall once die, and after that cometh the Iudgement. Heb. 9. 27.* This is ineuitable, and none, be hee neuer so wise, foolish, strong, weake, ancient, rich or poore, or be he what hee can be, shall escape, but he must die, *Psal. 89. 48. and 1. Sam. 14. 14,* and therefore it is called *the way of all*

all the world, Iosb. 23. 14. This is the set ordinance & inuiolable Decree of God, that euery one that commeth into this world, commeth vpon this condition, charge, and arrest, not to haue any longer rest, stay, or abode heere; as haue the trees which are fastned heere by the rootes, but quickly to passe away, as doth the sliding and running water, and then for euer to depart, so soone as it shall please the Lord to call for him hence: so that of all terrible things this is the most feareful, this is the last act of the Tragedy of mans miserable life to kill him dead, and looke how Death lea- ueth vs, so shall the last iudgement finde vs; for in this act Sathan winneth or loseth all: and to aggrauate the matter, Death is not onely implacable, sparing none, which caused the Heathen (though otherwise ouer-superstitious) *neuer to sacrifice to Death*, because it would bee bribed by no offerings nor prayers, but vncertaine is his comming; for we wot not when, where, nor after what manner it commeth, but often when we least looke or wish him, when

*Orpheus in
Hymnis:*

we are worst provided, when we would faine yet a little dresse *our lampes*, & buy *the oyle of Grace*, then commeth hee in poast, and most terribly vexeth vs to the renting of soule and body, and how in the very agonies of Death, or in the point of our departure out of this life, he handleth vs, further then we see with our eyes, which is doletull enough, we cannot tell, and therefore cannot to any purpose command & charge the watch. In other cases we are inlightned by the word, and our owne experience concurring. Heere the word is silent, and experience haue we none; and which is more, none of those men mentioned in the Old and New Testament, to be raised from the dead, as *1.Kin.17.22.* and *2.Kin.4.34.36.* and *13.21.* and *Math.9.25.27.52.* *Luke7.14.* *Ioh.11.44.* *Acts9.40.* and *20.10.* nor yet *Mat.17.3.* spake a word, nor left any thing in writing concerning the state of such as departed this life in that moment, neyther what apparitions they saw at their last expiration, nor what temptations, what accusations of Sathan, what manner of appea-

appearance before Christs tribunal fear,
 how acquitted, how condēned, which if
 they had, then shuld we haue spoken by
 sure experience, & known how to watch
 for the things done in Death, but know-
 ing nothing, our wilddom is to speak no-
 thing: and seeing al men die, some soon,
 some late, some after one fashion, some
 after another, but all full of sorrow and
 heavinesse, as every one that goeth to the
house of mourning may perceiue it stands
 vs much on hand to watch for it, and in
 all places, & at al houres to be ready ap-
 pointed for it, that watcheth vs in every
 place, & at al houres of the night, as day,
 to kill vs: neither booteth it vs to waste
 our goods on Physitians to keepe vs frō
 it; for albeit they promise faire, yet they
 & their babes die as soon as others, our
 Lawers cannot in this booke-case plead,
 no not for their owne liues, no King so
 welthy, no *Sampson* so stout, no horse so
 swift, no spear so long, no armor of proof
 so sure, but as the *Behemoth* & *Leuiathan*,
he scorneth all. Therefore to preuent all
 the hurts & harms that accōpany Death
 & such as die vnprepared, I gather this
 doctrine.

K 4

All

Iob 40. 41.

Doct. 5.
To prepare
for Death.

Proofes by
Scripture.

All Gods children, must whilest they live beere (seeing they know they must die) bee exceeding carefull to watch and wake for Deaths comming, whensoever it be, leait it come suddenly vpon them, and so surprise and take them away vnawares and vnprepared: the proofes be in Isa. 38. 1. The Lord said to Hezekiah by Isaiah, Put thine house in order, for thou shalt die, and not live. And this did all the godly Fathers before their death, as Abraham disposed and provided for his children before his death, Gen 25. 5. 6. Isaak & Iacob blessed their children, Gen. 27. and 48. and 49. so did Moses blesse the twelue Tribes, exhorting them also to serue the Lord: and the like did Ioshua, Deutr. 33. Iosh 23. and 24. and Dauid did the like, providing further for the Temple and the functions thereof, 1 Chron. 22. to the end of that booke, that God might bee serued after his death, better then while he liued Abraham, Iacob, and Ioseph, had an holy care for their buriall, Gen. 23. and 49. and 50. Simon and Paul desired to die in peace and bee with Christ our Sauiour, and Steuen commended their soules

to God, forgave and prayed for their enemies, &c. Then Moses desired God so teach him to number his dayes, that he might apply his heart to wisdom, Psal. 90. 12.

This also by a voyce from heaven is confirmed to be a blessed thing, as *Rev.* 14. 13. *Blessed are the dead which hereafter die in the Lord, euen so saith the Spirit; for they rest from their labors, and their works follow them:* And contrarily, how fearefull it is to die vnprepared, we see in that *Corne hoorder*, who when hee made most account to eat, drinke, take his ease, and be merry, that night his soule was taken from him, *Luk.* 12. 15. to 23. Reasons ratifie this truth likewise.

Reasons.

1. All our former watchings ouer all our life is lost labour, if in this point we become sleepey and secure.

1.

2. To die is one of the greatest works and most dangerous rookes mans life is subiect vnto, if heere wee make shippe-wracke, wee are vndone for euer; for what auaileth it to liue godly, and die wickedly? *not one iot*, as *Ezech.* 18. 24.

2.

3. At our death time Satan is most subtle, busie, and fierce, to ouerthrow our

3.

our faith ; for if now hee preuaileth against vs, he hath gotten his wished desire, but if now he be vanquished, he is out of hope euer to preuaile, and so layeth downe the bucklers at our feete for euer : therefore stands it vs much on hand to watch, and for want hereof many goe meereley to the pit of perdition.

4. Death by this premeditation and preparation will be more welcome vnto vs, for dangers foreseene are lesse greuous.

5. I shall more easily contemne this world, by often thinking that I am a stranger in it, and abstaine from many sinnes which otherwise I would commit, and will repent of all my sins committed, and omitted, and the rather, because all Gods Elect did so and were saued, and so shall I.

6. God commands vs to watch, for commanding vs to watch for the day of iudgement, he will haue vs make a godly death, for as wee die, so shall wee be iudged, and therefore must bee watchfull, and pray much for a godly end.

7. If we performe this duty, many com-

commodities accompany it, if not vndoubted damnation to all that die in sin vnrepented; for death in it selfe is the way to hell to the wicked, but to the godly a portall, by which the soule passeth out of the fraile body to heauen; or is as the *Angell that guided Peter out of prison, and sets them at liberty, Acts 12. 8. 9.* whereas to the wicked it is a cruell Sergeant to arest and cast them into prison.

The first vse serues for instruction for my vigilant Christian, how hee is to watch generall and speciall for death: The first generall cate whereof is, in leading a godly life, and then shall hee be sure of a godly and blessed death; for eternall life, hath three degrees, one in this life, when a man leades a new sanctified heavenly life, and can say truly *that now hee liues not, but Christ liueth in him, Galath. 2. 20.* and this all such can say as doe vnfaignedly repent, beleue, and obey, iustified from, and sanctified against their sinnes, and haue the peace of Conscience, with other good gifts & graces of the holy spirit, which are the
earnest

Se&. 15.
Vse 1.

Observati-
ons for
preparatiō
to die well.

earnest penny of their salvation ; The second degree is in the end of this life at our death, when the body goeth to the earth, and soule to God ; the third at the last iudgement, when body and soule re- vnitied doe ioyntly enter into eternall blisse, and of this first watch, I haue spoken in the first part before.

2.

Then secondly we must watch and be in readinesse for the second degree of eternall life, euen for death ; *for man goeth to the house of his age*, as Eccles. 12. 5. that is, towards his graue, and therefore must prepare for it, and labour to pluck out of our hearts that erroneous imagination, wherewith euery man naturally blesseth himseife, thinking so highly of himseife, that though hee had one foot in the graue, yet beleeues hee shall not yet die : and what a folly is it for man to stumble thus at the threshold, ere they be aware of the house, many charge, and chide, olde age to come vpon them vnexpected, but who compelleth them thus falsly to conclude ? So if any complaine of Deaths vnlooked-for approach, wee may answer, Who bade them

them bee so foolish, as not to looke for him? Cruell and vnmercifull Death makes league with no man, though (as *I/ai* saith, chap. 28. 15. 18.) *The wicked make a league with Death*, that is, in the fond imagination, thinking that Death will not come neere them, though all the world should be destroyed; and seeing this naturall corruption is in euery mans heart, we must daily fight against it, and expell it out; for so long as it preuailes, we shall be vtterly unfit to make any preparation for death, but will bee like the foolish debtor, that keepes no account of his debt, and then maruells how the Creditor should remember to demand it: thou hast owed this debt euer since thou wast borne, and before thou wast borne, and is it strange, that now, after some yeares past, thou art called vpon for it? what if the day of payment be not expressed in the counterpane, that which is presently, and at all times due, must continually be in readinesse.

Thirdly, we must labour to meditate often and seriously of our death, and of the

the state of the dead whereunto wee all hasten ; for rich & poore shall lie down alike in the dust , and the wormes shall couer them, saith *Iob*, chap. 21. 23. to 26. but because our selte-loue and worldi- nesse is so great, that wee account no- thing so bitter and vntoothsome, as the meditations of our departure, as *Eccles.* 41. 1. *O death, how bitter is the remem- brance of thee to a man that liueth at rest in his possessions, vnto the man that hath no- thing to vex him, and that hath prosperi- tie in all things, yea vnto him that is able to receiue meate:* and therefore let vs streng- then this practice with prayer, as did *Dauid* and *Moses*, *Psal.* 39. 4. and 90. 12. so wee may bee inabled to resolute our selues of death continually, for howfoe- uer by a generall speculation wee thinke sometimes something of our ends, yet vnlesse the spirit of God be our School- master to teach vs this duty, wee shall bee neuer able soundly to resolute our selues of the presence and the speedines of death, for hee alone must lighten our mindes with knowledge, and fill our hearts with his grace, that wee may
rightly

rightly consider hereof, and so esteeme
 of euery day and houre, as if it were the
 very day and houre of our death. So
 the dangers foreseene will be lesse grie-
 uous, and we shall more easily contemn
 this world, with the vanities thereof,
 and keepe our selues in good fashion,
 (according to the Prouerbe, *Remember
 the end, and thou shalt neuer doe amisse,
 Eccles. 7. 36.*) and approoue right Chri-
 stians: for (as saith Gregorie) *The life of
 a Christian is nothing else but a continuall
 meditation of Death;* and as a watchman
 euer thinketh and looketh for the ene-
 mies comming, and theretore will not
 sleepe; so must wee often meditate of
 death, and make account that euery pre-
 sent day shal be our dying day, and eue-
 ry night our bed to be our graue: and
 so for that remnant of time wee haue to
 liue euer walke in the feare of God, and
 so hee shall neuer need to feare Death,
 who by a godly life hath giuen due en-
 tertainment to the feare of God.

We must not onely be every day wil-
 ling to die, but bee ready with oyle in
 our Lamps, esteeming every day the last
 day

day of our liues; which that wee may the more cheerefully doe, we must endeavour before death come, to pull out the stings of death; that is, the power & strength thereof, by true repentance and faith in Christ Iesus. *Sampson* was soone vanquished when the Philistines found where his great strength lay; and thou mayest put safely a serpent in thy bosome, if thou pull out his sting, so take sinne away which is the sting of Death, then may Death (as a Bee without a sting) hum and buzze about thine eares, but not harme thee: wherefore if wee would liue when we are dead, wee must die to sinne, and to the world and flesh while we are aliue, and not omit these duties.

Duties.

1.

1. To humble our selues for all our sinnes past, confessing them wholly against our selues, and in prayer crying instantly to God for pardon of them.

2.

2. For the time to come, to turne to God, and to carry a purpose, resolution, and endeavour in all things to reforme both heart and life, according to Gods word.

3. We

3. We must euer beleue in Christ, by whom the sting of death is taken out, for they onely feare Death, who feare and doubt whether Christ died for them; if then Death hath bin slaine by Christ Iesus, then now to the faithfull it is no death, but a sleepe, a separation, a passing from the world, and a going vp to God, a disioyning of the soule from the body, *Philip. 1. 22. 23. Ioh. 13. 3.* and a consecration (as if wee said) it is a solemne ceremony by which the faithful are wholly consecrated and dedicated vnto God, to the end that hereafter they should render vnto him, no other sacrifice, nor exercise, but to sing and set forth the prayses of God, & to sanctifie his holy name, and so it is called Baptisme also; for that by Death we passe (as Israell through the red Sea and Iordan) to the Holy Land of the liuing: for the thing that maketh vs most feare death, is, that we behold it in the myrrour of the Law, which sets it forth vnto vs vnder a shape, and shew that is very fearefull to looke vnto, and vnder the forme of a Sergeant, armed with the

L

anger

anger and wrath of God, and accompanied and guarded with all the threats and curses of the Law, against all those that violate & transgresse the same, who commeth violently and implacably to serue his writ to arest vs, to appeare before Gods high Tribunall, (all excuses set apart) and to receiue the sentence of damnation to hel fire eternally, without ease or releafe, baile or maine-prize; which dealing of Death is so terrible to the flesh and soule of a sinner, that the very remembrance of it is exceeding bitter to a man that is sowed and soaked in the pleasures of this world; for it now flattereth none, regardeth no persons, weigheth not friendship, careth not for rewards to looke vnto, but in imagination is very grimme, ougly, and cruell, and killeth downe-right without mercy where it hitteth, and who can abide his comming. Now to free vs from this sight, fright, and feare, we are to behold Death in the myrrour of the Gospell, stinglesse, disarmed, and conquered by Christ, and so swallowed vp in victory for vs his Beloued and Elect.

5. Seeing

5. Seeing then that the sting of death is sinne, and that the power and force of every mans particular death and iudgement lieth in his owne sinnes, wee must heerein be exceeding watchful to spend our time and study in vsing all good meanes, that our sinnes may be remoued and pardoned; for see how many sinnes be in thee, so many stings of sinne be in thee also, which wound thy soule to death: therefore let not one sin remain, for which thou hast not humbled thy selfe, and repented seriously: and if we will liue eternally, let vs begin to liue that eterna'l life before wee die, which is the first degree of eternity. Let vs now rise to a new life, by the first resurrection, that we may haue part in the latter, *Reuel. 20. 6.* and now labour for sauing knowledge, that we need not be Catechized on our death-bed. Now labour we for true peace of conscience, that we be not to agree with our aduersary when we are arrested, and when it is too late, we hauing nothing to pay, yet we see to our sorrow, that of all businesse this is least respected, much care is for the te-

nement the body, little for the tenant the soule, and least for the Landlord *Christ Iesus*. But such as hasten not their worke, shew they looke not for their Master, and they that take no care of paying their rent, shew they despise their Landlord, to their own losse, hurt, and confusion.

6.

6. Study, and exercise daily the Art of dying, most men lay how to liue in the world, but a Christians care should be how to die well out of this world, and that master-care carrieth about all the inferiour and subordinate cares and affaires of this life: therefore let vs invre and accustome our selues daily, by little and little to die before death come; for hee that leaues the world before the world leaues him, reacheth the hand to death, as to a welcome messenger, and with *Simeon* departs in wished peace: and as men that are appointed to runne a race, exercise themselves before in running, that they may get the victory, so should we begin to die now while we are liuing, that we might die well in the end; so *Paul*, 1. *Cor.* 15. 31. said, *that hee*
died

died daily, not so much for that hee was daily in danger of death, by reason of his calling, but for that in all his dangers and troubles hee inured and exercised himselfe to die; for when men do make the right vse of their afflictions, and endeavour to beare them patiently, humbling themselves as vnder the correction of God, then they begin to die well: and to doe this indeed, is to take an excellent course. He that would mortifie his greatest sinnes, must begin to doe it with small sinnes, which when they are once reformed, a man shall be able more easily to ouercome his miseries; so likewise he that would beare the crosse of all crosses, namely death it selfe, must first of all learne to beare small crosses, as sicknesse, troubles, losses, which may fitly be tearmed little deaths, and the beginning of death it selfe, and wee must first of all acquaint our selues with these little deaths, before wee can be able to beare the greatest death of all. Against the afflictions and calamities of this life, are as it were the Harbingers and Purueyors of Death, and we must first learn

how to entertaine these messengers, that when the Master shall come, wee may in better manner welcome and cheere him.

7.

7. As many as bee able to doe any good seruice, eyther for Gods glory or his Church, or Common-wealth, or to any priuate man or woman, because his departure hence is vncertaine, and the night of his day draweth on, hee must hasten with all speed to doe it, lest death preuent him, and it be laid to his charge, so that hee loose his reward, for this point note, *Eccles. 9. 10. Iohn 9. 4. Galat. 6. 10.* And hee that hath care to spend his daies in well-doing, shall with much comfort & peace of conscience end his life, for he that labours for the good of others, shall be beloued while he is here, and lamented when he is gone; but such as onely make worke for themselues, as hogs at the trough, both liue without being desired, nor beloued, and dying are neuer missed, nor lamented. Let vs then doe all to Gods glory and mens good, and thus farre of our generall watch.

Next

Next followes our particular vvatch for death, as thus.

So soone as wee feelee sickenesse seize vpon our bodies, then is it high time to begin our particular watch and preparation for death: where,

The parti-
cular watch
for death.

1. Wee must consider whence our sickenesse commeth, euen by the speciall prouidence of God; and the cause of this affliction is our sinne, as *Lam. 3. 30. Mich. 7. 9. Math. 9. 2. Iohn 5. 14. wherefore is the liuing man sorrowfull? Man suffereth for his sinne, and though there be no other causes of our death, yet sickenesse comes ordinarily and vsually of sinne: and therefore speedily must we make a new examination of our hearts, and all our liues passed, & say with Israell: Let vs search and try our wayes, and turne againe vnto the Lord, Lamen. 3. 40. and so lab:vr to bee reconciled vnto him in Christ, though wee haue formerly beene long assured of his fauour.*

2. Wee must make a new confession vnto God of our new and particular sinnes, not forgetting the old, specially the sinnes of our youth, and ignorance

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before

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before our calling : and thereto. Thirdly make new prayers, and more earnest then euer before, with vnexpressed sighes and grones of the spirit, and that for pardon of the same sinnes, and for full reconciliation with God in Christ. In the exercise of these three duties stands the renouation of our faith and repentance, whereby they are increased, quickened, and reuiued: and the more sicknesse preuailes in the body, the more should we be carefull to put them in vre, that spiritual life might encrease, as temporall life is decayed, then are we to forgiue, and desire to be forgiven of all the world, specially of our owne Minister.

4.

4. If our paines and sicknesse discourage vs, wee are to set speedily our house in order, and then send for our Parish Minister, who if it may be, must not be absent from vs while breath is in our bodie, but to exhort, perswade, encourage, answer our doubts, pray with vs, and for vs, help vs in our feares and temptations, and (as a Bride for her Bridegroom make vs ready, attyring
vs

vs in the wedding garment, and robes royall, for the marriage of the Sonne of God: neyther must their godly neighbours be now absent, but as they haue been formerly privy to our godly liues, so if we accuse and condemne our selues, they must testifie the truth of vs, further then the Ministers knowledge extends, and so comfort and set them as eye and care-witnesses of our former life, in assured hope of vndoubted saluation.

5. And because no godly meanes must be omitted to preserve life till God take it away, the Physitians skill is not to be refused, observing this order; that where the Divine ends there the Physician must begin, and not contrarily; for let vs neuer look for health in body, vntill wee haue a faithfull and sanctified soule, desiring God to blesse the meanes he vseth for vs, which we truely cannot doe vntill our Consciences perswade vs of the pardon of our sinnes.

6. This done, let vs set our soules in order, and see how wee stand in the fauour of God, and so shall wee die more voluntarily, quietly, and patiently, and let

let vs labour that our sinnes die in vs, before we die in the world: and consider we, what an excellent thing it is for vs, to end our liues before our deaths; and in such sort, that at that houre wee haue nothing to doe but to die, and that then we haue need of nothing, no not of time, nor of our selues, &c. but sweetly and comfortably to depart this life.

7. This sanctified preparation will cause vs, not onely ioyfully and cheerfully to depart this life, but withall (in full and hopeful assurance of a glorious resurrection) First to commit our wiues, and children, and people, vnto the protection of Almighty God, to receiue them at his hand in his blessed Kingdome againe. Secondly, then to render vp to the Lord, our speciall callings and talents, with their well-occupied encrease. And last y, (as to the best keeper, our bodies, life, and soules) beseech his Grace, as he in mercy and of his unspeakeable loue gaue them vs, and all temporall and spirituall good things with them; hee will now in like fauour and mercy receiue them againe, and keepe

keepe them safe for vs vntill the day of iudgement, and then bestow them and himse lte vpon vs, & grant we may euer be with him, and he with vs.

8. In the last agony of death we must draw vnto vs al strength of body and soule, & now in this last combat quit vs like men. As 1. we are to rest by faith vpon the presēt fauour & mercy of God in Christ, perswading our hearts & soules, that now, *Neyther death, nor life, nor Angells, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord,* Rom 8. 38. 39. and so plucking vp our broken hearts, shew our selues to be that which long we laboured for, viz. to be true Christians. 2. Then let heart, tongue, and voyce bee imployed onely in prayer to God for patience in our anguish, for comfort in this our greatest distres, for strength in our temptations, and for wished and victorious deliuerance from them, for a godly end and a ioyfull receiuing, and conducting of

vs

A Diary, or
Weekes-
worke for
preparatiō
to die.

vs by his holy Angels, *unto Abrahams
bosome*, yea, endeauour to dye praying;
for now our weapons be but prayers &
teares, sighes and groanes, misery must
call for mercy, and let our last words be,
*Lord be mercifull to me a sinner: Lord Iesu
receiue my soule: Come Lord Iesu, come
quickly.* And thus with our liues let
vs breake vp our watch. And thus farre
of our watch against Death: yet there
bee, that for better keeping of a true
watch, and performing of this most ne-
cessary necessity thoroughly, contriue
this preparation vnto a weekes worke,
or weekely Diarie, sorting for euery day
of the weeke vnto themselues certaine
deuout exercises and meditations, so
as though they were to die presently,
that day; as thus: The first day of the
weeke, they wholly spend in this medi-
tation, that they are mortall and must
die; and therefore they so vse and dis-
pose of the commodities of this life, and
their callings, as though before night
they must hence, labouring to obey that
cōmandement of Christ, *Luk. 12.35.36.*
*Let your loynes be girt about, & your lights
burne.*

burning: And ye your selues like vnto men that wait for their Master when he will returne from the wedding, that when he cometh and knocketh, they may open vnto him immediately. Blessed are those seruants whom the Lord when he cometh shall find waking, &c. and so, set their house in good order, for they must die. The second day they spend in meditating vpon death, the precedents and horror thereof, to whom they willingly yeeld, yet so, that by faith in Christ, true repentance, and renewed obedience, they sweeten the tart sharpnesse thereof, whereby they shall be able (they doubt not) cheerefully & comfortably to drinke of this cup, Math. 20. 22. 23. The third day they thinke vpon their sins, and with broken and contrite hearts confesse them to the Lord, Psal. 32. 5. 6. 7. and that with such vehement feruency of spirit, & earnest sweating agonie in soule, as if within that day or houre they shuld by death be attached. The fourth day, with their greatest deuotion, and most careful preparation, they come to the holy Communion, which they call *viaticum*, and so victuall them-

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themselves therewith for reliefe in their
 iourney to heauen, ioyning therevnto
 the reading and preaching of Gods sa-
 cred word, applying the same to the
 present purpole, so nye as may be, suting
 and agreeing with Christs last Sermon
 in the Chamber before his death, *Iohn*
 13. and 14. 15. and 16. not without pray-
 er, and praise to the holy Trinity. The
 5. first day they spend in meditation, and
 prayer, for the more lively and effectuell
 working of Gods holy Spirit in their
 harts, the better entertainment of Gods
 sacred word in their soules, and opening
 of their eyes to see their weakenes, wick-
 ednesse, and accursednesse, and for wi-
 shed power to ouercome all temptati-
 ons assaulting their soules, specially at
 6. their death-time. The sixth day in all
 humblenesse of heart, and seruientnesse
 of deuotion, they pray for a spirituall
 death, wholly, heauenly, free from all
 doubtings, greefe, temptations, or tears,
 with an infallible sight of the Sonne of
 God, in some, though small manner, &
 most comfortable feeling & apprehen-
 sion of the ioyes of heauen, & contemp-
 of

of this world, with the perfect fulfilling to them of all Gods promises, made to them for the life to come; and that whatsoeuer holy duty is in them wanting, by ignorance, or weakenesse, the holy spirit of God would suggest vnto them, and supply, that so the whole glory might be the Lords, and to them in life and in death, *Christ should be advantage, Phil. 1. 21.* and that walking through the valley of the shadow of death, they should feare nothing; for the Lord would be with them, and his Angels safely conduct them to Paradise. The seuenth day they giue hearty thanks to Almighty God for the innumerable benefits bestowed vpon them, spiritually and temporally, beseeching his maiesty to continue the same so far forth as hee seeth expedient for them, vowing to make the rest of their life (if any part be remaining) a perpetuall Sabbath vnto the Lord, vntill they bee translated to his kingdome, where, with all his Angels and Saints they shall solemnize an euerlasting Iubilie: then, this day they vse a deepe meditation and repetition
of

of all the exercises of the fixe daies going before, and to euery of these dayes, they select certaine fit Psalmes and prayers, &c.

And thus according to my skill haue I charged my watch-man in the best manner I could deuise, to prepare for death; and when I haue done all, I find my selfe vnable to finde the depth of this principle for want of experience, which I cannot learne vntill I dye my selfe: Oncely this I know, that albeit this watch be vntreprooueable and necessary for all Christians, yet (as we see in a Master of Fence) if a strong champion set vpon him, he will soone set him out of all his fence, and make a foole of him; so if Death assaile vs. aboue our nature and strength, wee will soone forget all these instructions, and fall to cursing & blaspheming, and no man woteth with what violence death will assault him, therefore would I wish him euer to lead a godly life, and keepe a carefull watch, annexing to the first obseruations, this weekely Diary, and that circularly, that is, weeke after weeke to renew it, to our dying

dying day, and then (to both) to desire the Lord himselfe to watch ouer vs, else all will be in vaine, when we haue done all, we are so weake and corrupt, yea and ignorant of this way by Deaths doore to Heauen, but if the Lord assist vs with his holy spirit, wee shall not misse of a prosperous voyage; *for if God be with vs, who can be against vs?* and questionlesse he will be with vs, if wee carefully keepe this watch; and though wee know not the way, further then with our eyes we see it, yet he knowes it, and euery balke, and temptation, and stumbling stone, and will both put in our hearts how to answere euery temptation, and (as *Peter* out of prison) will lead vs safely that nothing shall let vs, for his owne Names sake. And therefore let vs confidently sticke vnto the Lord, and he will sticke vnto vs, for hee hath said, *I will not faile thee, neyther forsake thee: Iosb. 1. 9, Heb. 13. 5. Luk. 22. 43.*

The second Vse serues to put vs in minde of Death; for seeing it is thus conuenient & profitable for vs to watch against Death, and so dangerous, and

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per-

Acts 12. 8.

Vse 2.
To put vs
in mind of
Death.

pernitious to forget death, vntill it suddenly taketh vs away vnprepared, we must subscribe to the iudgement of the godly, and also of Heathen writers, who would haue mans life to be but a meditation of Death, because it meeteth both young & old at euery stile, and for that nothing is more dangerous nor comfortlesse to any, then at an vnawares, full of sinne, and full of the world, to be arrested by Death; for if thou look about thee, thou shalt finde Death painted in euery place and worke thou doest. And therefore thinke vpon it, not as thou wouldest of a thing that were to come, or some deuised figment, but euen as Gods messenger now present; and withall, not as a thing appertaining onely to others, but belonging to thy selfe: The *Indian Gymnosophists*, called *Brachmanes*, were so carefull to make their liues a continuall meditation of Death, that they had their graues alwaies open before the gates of their houses, to the end that at their going out, and comming in, they might euer be mindfull of their passage to death: and this house of earth,

(to-

A good example.

(to wit our graues) is the schoole of true wisdom, where God teacheth those that be his, the misery and vanity of this life; and whereas the world considereth no more but the painted face of *Iezabel* shining gaily at a window, and not the miserable and extreame parts of her, which (after her body was *eaten vp of dogges*) God would haue to remaine whole, that thereby, as in a figure vvee might see, that the world is another manner of thing indeed, then it appeareth in shew, and that we should in such wise consider the face of it, as also to be mindfull also of the extreame griefes & sorrowes, wherein the glory of it endeth. 2. *King. 9. 30.*

1. Let vs then preuent this misery, and thinke on our death, for this will first make the proudest Peacocke ay downe his fairer feathers, so often as bee thinketh vpon it, though hee pricketh them vp againe when hee draweth his eye from this glasse.

2. It will make vs serue God sincerely, the feare of whom is the beginning of wisdom. Marriners while they saile

The commodities of thinking vpon our death.

peaceably, giue themselves to all riot and disorderd excesse ; but when the tempest beateh into their shippe, and death is before their eyes, they cry mightily to God : so we, rocked in the cradle of security, as in a ship, glutte the forbidden fruit ; but stricken in aduersity, loath this life, and labor for a better.

3. The memory of Death causeth vs to know that none of these things can be called ours, which wee cannot carry with vs out of this world ; and therfore while we haue time, wee should doe all good with them we can.

4. In what calling soeuer a man bee, hee cannot choose but deale vprightlie in most things, if he doe but remember hee must die ; for what ambitious man would be proud of his honour and offices, seeing he must die, when all honor, wealth, and glory shall forsake him, and another shall step in his roome as proud as he, and when his glasse is runne out, another shall succedd him, &c. vntill Death catch all as fish in his nette : and to what purpose should I hoerd money, or purchase Lands, &c. seeing that *Naked.*

kednesse shall be my last end, *Iob 1. 21.* Of the want of this consideration, arise all errors & deceits; for vvhovv d haue a sparke of presumption to sinne, that knewv his end shortly to bee dust and ashes, or would make his belly his God, that were sure shortly his belly should become worms meat: or would bestow one penny in building, that were perswaded the graue should become his Pallace: or braue himselte in braueries, considering hee shall be turned (hee knowes not how soone) out of all, yea out of house and home, in a poore winding sheet. Therefore (beloued) let vs abhorre all vanities, which doe but make vs vnwilling to die, and open the gates of our soules to all our spiritual enemies: a rule in policy it is, to vvatch and ward that City which is besee- ged round about; and such as vvould keepe their cities in flourishing estate, must euer be watchfull, as if their enemies were at the gates: so our Sauour, seeing that wee haue enemies on euery side, and that Death, the terriblest enemy knocketh at our gates, & foreseeing

*Hannibal
ad portas.*

the danger might come of our sleepe security, commendeth to his Church, and commandeth watchfulnesse; and therefore let vs not bee wanting to our own saluation, but euer desire the Lord to grant vs this grace, to *number our daies aright*, and aboue all, to perswade our faithlesse hearts, that wee cannot heere long continue, but must die.

Vse 3.
Not to
fear Death.

The next Vse serues for comfort against the feare of Death; for, 1. If against the comming of Death wee be watchfull, and euery way prepared (as is aboue said) then need wee not feare Death, for then we shall die in the Lord, and the Angell, and Gods Spirit pronounceth from Heauen, that such are blessed, as is, *Reuel. 14. 13. Blessed are the dead that die in the Lord from henceforth*, yea saith the Spirit, *for they rest from their labours, and their workes follow them*. If then it be a blessed thing to die in the Lord, we need not feare it; for all manner of feare presupposeth some euill and danger, for we are not afraid of a good thing, but affect it offered vs, and receiue it cheerefully. If then wee
be

be not in danger of the second death, as none that die in the Lord are, it is folly to dread it, seeing it is a blessed thing. If a towne be well furnished with victualls, (as was *Babilon*, which was provided for twenty yeares, as writ *Xenophon* and *Herodotus*) though the towne be besieged, the people within are secure, but being vnstored, quaketh for fear, whence we may iudge of what importance it is, to preuent dangers, and be well prepared in time; for that which astonisheth many at their death, is, that they are suddenly taken at vnawares, and vnprovided, and this makes them vnpatient, and to cry for some respite, to make them ready for Death, that is, the Lord must stay for them stil: but let them watchfully prepare for Death, and wait for the Lord as is meet, and say, *Come Lord Iesu, come quickly.*

2. The vnprepared want faith; for had they neuer so little faith, it would free them from this feare, and wou'd animate them against all terrors, as *Psal.* 46. 1. &c. for as the body, so long as the soule remaineth therein, liueth; so

man, so long as Faith abides in his soule, needeth not feare Death, no more then we feare sicknesse, whiles wee enioy perfect health, or pouerty while wee abound in wealth.

3. There is no feare of death, where there is no sinne; for sinne is the cause that God depriueth vs of life, but the vigilant and godly, in time pull out the stings of Death, and in Christ their sins are covered, and not imputed vnto them, *Psal. 32. 1. 2. Rom. 4. 7. and they sinne not, 1. Iohn 3. 9.* yea now, to them death it selfe is slaine, and swallowed up in victory, by the death of Christ, *1. Cor. 15. 54. 55. 56.* foreseeing that the prick or sharpnesse of Death is sinne, *and the power of sinne is death,* Iesus Christ hath accomplished the Law for vs, and thereby taken away the sting of Death, so that it shall neuer hurt vs any more, and so to vs death now is no death, but an entrance to life.

4. God is euer with the Elect in their troubles, and will not forsake them, and though *they walke in the valley of the shadow of death,* they will feare nothing, *Psal.*

23.1.4. *Gen. 46. 4. Luke 22. 43.* hee being with them, how can they feare; to say nothing, that he is in league and covenant with them, to doe them all good, and to remooue from them all harmes and hurts, as *Iſa. 43. 1. &c.* *Feare not, I haue redeemed thee, I haue called thee by name, thou art mine, when thou passeſt through the waters, I will be with thee, and through the riuers they ſhall not ouerflow thee, when thou walkeſt through the fire, thou ſhalt not bee burnt, neyther ſhall the flame kindle vpon thee, &c.*

5. Death is but a paſſage or vway to life, which now is ſo broad and ſmooth beaten by all Gods Saints, that a man may blindly, in the darke, tread it without ſtumbling.

6. *Such as die in the Lord, reſt from their labors, and their workes follow them:* and what labouring man after his dayes toyle and trauell would not reſt from his labours, and betake him to his bed, and ſleep: ſo we by death ſhall reſt from all the miſeries whereunto this life is ſubiect, and ſhall ſleepe as in our beds, and what a bliſſe is this, ſpecially to the
godly,

godly, who of all others in this life bee most miserable; for they are subiect, not onely to the common calamities of this life, as of sicknesse, pouerty, losses, &c. but also besides these, the world doth hate reuile & persecute them, & that so bitterly and extreame, that many of them be *imprisoned, racked, and tormented, and cruelly put to death*, as Heb. 11.36. &c. and 2. Cor. 11.23. &c. So that to them it is a great happinesse to rest from their labours, and yet to rest from their labors by Death, is but a part, and not perfect blisse or happines; for then a labouring Oxe, or traouelling Horse were happy when they died, yet they loath & tremble to die: but they that die in Christ, haue another increase of happinesse, for they enter into glory, and their workes, that is, the reward of their workes follow them: for they shall bee in euerlasting ioy, why then should Gods children feare death, seeing it is an end of present euills, and a beginning of felicitie eternall.

7. Death bringeth vs in glory to see God our Father, and Iesus Christ our
sweet

sweet Saviour, and the Holy Ghost our sanctifier, of whom wee haue seene nothing hitherto, but his pourtrait described by the Prophets & Apostles, which one thing ought to moue vs more then any thing to desire our dissolution; for if the Queen of Saba came so farre to see Salomon, and to heare his wisdom, how farre shoul'd wee goe to heare a greater then Salomon, Luke 11. 31. Saint Austin wished he had liued to see, *Roman triumphantem, Paulum predicantem, & Christum in carne*: but those sights were nothing to these in the highest Heauens, wher Christ with all his Angels & Saints triumph in glory; for now shall that blessing of our Saviour in Luke 10. 23. be perfectly in vs fulfilled, *viz. Blessed are the eyes that see the things that ye see, for I tell you, that many Prophets and Kings haue desired to see these things which ye see, and haue not seene them, &c.* the only contemplation of whom, will make vs fully content, and will dampe and take from vs, the remembrance and sense of all other profits and pleasures whatsoeuer. Then with him wee shall see all the Angels,

Plato in A-
pol. Socrat.
Cicero, Tus-
cul. quest.
lib. 1.

Nazianzens
saying of
the joyes of
heaven.

gells, Patriarchs, Prophets, Apostles, Mar-
tyrs and Saints of God, who haue in all
ages excelled in vertue and godlinesse,
with all the holy Preachers, who shine
as the Sunne and Starres in the firmament
of Heauen; a sight surpassing that which
Socrates hoped after his death to see, to
wit, the Noble Heathens that liued be-
fore him, as Agamemnon, Ajax, Vli-
ses, &c.

8. By Death our soules shall be sepa-
rated from our bodies, and made more
free and capable of the profound myste-
ries of Gods Hierarchy, and Heauenly
Kingdome: for then the vaile being re-
moued from our eyes, and (as Nazian-
zen writeth) Our heauenly soules no lon-
ger pressed downe by our earthly bodies, wee
shall see the Lord face to face, and know
him as wee are knowne, 1. Cor. 13. 2. and
plainely behold that which we now worship;
for then shall we enter into the sanctuary of
our God; euen to the Holy of Holies, & there
will God shew vnto vs, (as to his intire
friends) the whole glory and riches of his
house and blessed kingdome, and keepe no-
thing backe from vs. Blessed Death, with
thou

thou not make hast to come and conduct vs thither, for thou art the wholesome Physicke which curest vs of all diseases and afflictions, and by casting vs into, and vnder the earth, liftest vs to the highest heauens, to liue with God for euer.

9. Death is to vs the beginning of life, which *Epaminondas* a Heathen, at his Death could see, saying to his friends, *Be merry, for now I begin to liue, and so Ignatius, Now I begin to be Christs Disciple*) so then in truth, death is life, and the life wee heere lead, is but a limping death, onely the one and the other are masked vnder false visages; for (as writes *Chrysostome*) Our life which is full of misery hath a faire visour on, which causeth fooles to loue it, and Death, which is the beginning of life, hath a foule visage to fright boyes and fooles, which causeth it to be feared and hated for want of wisdom and true iudgement, but take off the maske, and thou shalt see Death very amiable, and life odious and terrible.

10. Death is to be desired before life, and the day of our decease, before the day of our Nativity. (I meane in respect onely of rem-

Epaminondas his saying.

Ignatius.

temporall good and euill, prosperity & aduersity, else not) for by our birth wee enter to sorrow, and by death end it, and goe vp to God, wherefore in olde time Sepulchers were built in Gardens, as *Iob. 19. 41.* not only among our sports to put vs in mind of our ends, and so to vse the same moderately; but also to teach vs that ioy and pleasure is a consequence of death, and an entry to Gods Paradise of pleasure: and therefore let vs liue to God, and Death shall not hurt vs.

Vse 4.
Of terror.
Obiect.

The fourth Vse serues for terror to the wicked, who hearing of this early watch and preparation for death, will none of it, they bee not so foolish as to defraud themselues of the comforts and delights which God gaue them with the frightfull thoughts of gassly death: this would bee able to fright a fearefull simple body out of his wits, and to draw honest neighbours to desperation, and what needs this pudder? shall not wee be saued as our neighbours, and vwhat doe wee desire more? doth euery man so as you say, or shall all that prepare not
so

so as you prescribe, be damned? our fathers, nor forefathers etier taught vs any such matters, and we will not, nor desire to bee better then they: as for you, ye be vncharitable men, God forgive you. I answer: here is a great deale of good stufte past together, if wee had time to vndoe and consider it. But in the meane while, know ye that wee desire nothing of you more then the Lord exacteth of his dearest children, and therefore not to be trodden vnder foote by you; for we liue not by examples, but by the Lawes of the Almighty, whereunto all men ought in all humility bee obedient, before father, or life it selfe, neyther is heere any thing pressed, but what your selues know to be requisite, and could wish ye did, if you (as many and most men doe, and you must) lay vpon your death-beds, knowing & feeling what they miserable men doe. Yet if you refuse this diet as ouer tart, take then your owne, no man will blame me for giuing you good counsell; and because I giue you ouer, yet follow wise *Salomons* aduise, and that the rather, for
that

Goe to the
house of
mourning.

Eccles. 12. 2
to 8.

that without compulsion, you often, of
your owne accord, vse it, viz. *Goe to the
house of mourning, for there is the end of
all men, and hee that is liuing, taketh it to
heart. Eccles. 7. 2.* where hee would haue
all men bestow sometime daily to think
what pressuress and agonies shall assault
vs at the houre of death; and for the
better consideration hereof, hee would
haue vs goe to the house of mourning,
(and not of banqueting) and there be-
hold a man dying, and that we should
marke the heavy accidents, and pain-
full passions of that houre, and take it to
heart; for as it fareth to day with him,
so shall it to morrow fare with thee, and
with all the world: this thou canst learn
without his or any further direction,
for comming to the house to visit thy
neighbours, there shalt thou see a very
sick man, forsaken now of naturall heat,
his senses without much mouing, his
face like lead, the bowles of his eyes
sunke in his head, his mouth full of
fleame and some, his throat ratling, his
tongue swollen, his necke winding e-
uery side, his breast beateth and panteth
for

for life, ready to burst for paine, the
veynes still, all infallible tokens of death.
Now take this to heart, and take the
case to be thine own, for this is the way
of all the world; and then now seeing
and viewing such perplexed extremities
in others, reflect, and represent the like
image to bee shortly in thy selfe; Ima-
gine that thou lay vpon thy death-bed,
that thy Physitions had now giuen thee
ouer, thy friends and kinsfolke stood
weeping & wringing their hands about
thy bed, vnable to help or comfort thee,
but rather augment the greefe of thy
departure, and thou the while speech-
lesse and helpelesse: O how dreadfull
shall this departure and last farewell be;
to thee and to them! where wealth shall
not asswage thy woe, but plunge thee
deeper in the gulph of calamity, neither
honours assist thee, for thou must leaue
them with like vehement smart as thou
gottest them, with greedy desire, and
badde conscience thy wonted delights
breed within thy soule, *that neuer-dying*
worme, and neuer-quenched fire: what
counsell wilt thou heere take, who for-
merly

merly hast refused all good counsell, couldest not abide to heare of death, no more canst now, to goe out of thy body, will bee too intollerable, to abide within is vnpossible, to deferre the time (to end thy will but vntill to morrow) will not bee granted, death is in poast-haste, now art thou abashed that thou diddest not watch and prepare for this houre: Oh hadst thou wist, but it is too late, now thou cryest, fye, fye vpon thy brutish behauiour, and now for feare & horror wouldest flee from thy selfe; for then shalt thou see thy selfe beset with horrible monsters, that is, with thine owne sinnes, which (as furies) pursue and hedge thee in, all the time past shall seeme vnto thee as the twinkling of an eye, but the time to come, endlesse, pit-ilessse, and remedilessse; so that thou maist truly say, *The snares of Death compassed me round about, and the pang of hell got hold vpon mee, and I shall finde trouble and heauinesse, &c. Psal. 116.3.4.*

But returne wee to our sicke man againe, whom vnexpected Death frustrateth of all his counsels, and could not
come

come in a worse time; for now hee cutteth off violently the webs of all his deuises, and with one pellet ouerthroweth all his castles built in the ayre: then cometh in the Physitian with his; It will not be, thinke (good sir) no longer of life, you must be gone: These be heauy tidings, then his sorrowes shall bee vnspeakeably encreased, when he recounteth with himselfe, that his body, which now hath some life in it, shall after an houre be deprived of sense, life, spirit & soule; for if it be an hard matter to bee pulled away from these things which no doubt so neerely toucheth man, how bitter (I pray you) will be the separation of the body from the soule; for such two louing familiar friends (which haue alwaies liued sweetly together) cannot be diuided without vnspeakable grieve, if the Oxe doe commonly low and mourne when his yoke-fellow (which was wont to draw with him) is taken away, how will euery one of vs mourne, when the soule shall bee separated from the body, and as Sathan in our life time, set forth to him Gods mercy, & nothing

but Mercy, hiding his Iustice ; so vvill he now extenuate his mercy, and presse his iustice to draw him to desperation, so that now all his sinnes vvhich hee in his life-time committed, vnrepented, & vvith so great facility, shall violently at once rush vpon him, as an armed host of bloody enemies, vvhich vvith open eyes, hee shall now to his shame and damnation behold ; oh how heavy and grievous vvill they then seeme to bee, vvhich formerly vvere so sweet & pleasant. Thus the soule fighteth vvith painefull sicknesse, heavy temptation, and feare of Gods iudgement, with many more troubles, temporall as spirituall, at one instant on man, a sicke and a dying man, not vvoting vvwhether to turne himselfe, nor yet vvhat shift to make ; for if hee looke vpvvard, hee seeth the sword of Gods iustice ; if downe vvard, his sinnes accusing him ; if to the time past, all his vanities past like a shadow ; if to the time to come, eternity it selfe, and vvhat shall he doe ? recoyle to the body he cannot, longer to abide in this sort, he shall not be permitted, but forsaking
God

God in his life time, shall be forsaken of God in Death (if repentance preuent not) and thus in the end, the soule remoueth to his place, and the body to the earth whence it came: now this is thy case, and therefore though we cannot escape Death, yet let vs escape the sting and bitternesse of this Death: for the true vvisdome of man is, to measure all his actions by the squire of his short life, and so to goe through all temporall affaires, that he lose not the eternall, and if some small losse of goods or preferment take away our sleepe, what should the meditation of assured death doe? should vve not doe as in games of actiuity at *Olympus*, exercise our selues some five yeares before, that in the day of triall, we might winne the prize, so we should now consider al inconueniences in death, and against the game day be sure to get the prize, and goe to heauen, *let fore-warned be fore-arm'd.*

The fift Vse serues for comfort for Gods elect, who take vvarning betimes, & hasten to prepare themselves against this fearefull guests comming, & to take

Vses.
To pul out
the stings
of Death.

2. Sam. 19.
18.

away all frights & feares he brings with him, meet him halfe the vway, not to entreat for their liues, (as *Shemei* did *Dauid*) but to iustle vvith him ere he come to his full strength, to pull out all his stings while hee (as *Sampson*) sleepeth: and as vve see vvhen bloody vvarres bee at hand, such as doubt of the victory, betake themselves either to a forrein countrey a farre off, or to some noble mans seruice, vvho is the generall and commander of the vvhole field, & so escape. And so vse vvise men, seeing it vnpossible for them to escape death and iudgement, they take godly courage, and with all carefulesnes prepare for his comming, and vvhen all this is done, seeing hee is like to be too hard for them in this combat, they in time betake themselves vnto the seruice of the Lord of life and death, vvho vvill not see his seruants at any hand miscarry, and if *they beleue in him, though they were dead, yet should they liue, and who soeuer liueth and beleueneth in him, shall neuer die, Iohn. 11. 25. 26.* for though death (as an armed man) assault them, to the separating of their soules from

from the bodies, yet all this shal to them turn to the best; for Death now hauing no further Dominion nor power ouer them, departeth as a dastard curre that hath bit one of his Masters sheepe, yet not slaine it, whereby the sheeheard tendereth it the more: and man thus torne, is not slaine, but dismembred a little, but the sheeheard of our soules will recouer and fully cure it: and in the meane while, the body freed of all fears and troubles, shall be honourably buried, and the Lord of life will see it shall not be awaked, abused, nor miscarry, vntill he awake him vp to life, neuer to die any more; and as for the soule, his Angells shall carry him to *Abrahams bosome*, and what looseth hee now by this combat, for though he be ouercome of death (as Christ his Lord and Master was) yet he getteth the victory, and by dying, conquereth death; and thus the day of Death is the master day, & iudge of all other dayes, the triall and touchstone of our life, the last Act of the worlds comedy; for if wee die a godly death, it honoureth all our actions, but

The benefits by
Death.

if an euill, then it defameth and deformeth them all; yea the death of the righteous (that is of euery beleeuing and repentant sinner) is a most excellent blessing of God, and brings with it many worthy benefits: for,

1. Death is to vs conuerted into a sweet sleepe, and our bodies shall lye in our graues as in a doulne bedde, freed from all dangers, cares, vexations, and temptations, and is the complement of the mortification of our flesh, and wee now are freed from sinne.

2. *They are blessed that die in the Lord, they rest from their labours, and their works follow them, Reuel. 14. 13.*

3. It separates vs from the company of the wicked.

4. It seateth vs in heaven, where we shall see God face to face, & Iesus Christ in his glory, which sight so rauisheth the holy Angels, that it is the fulnesse of their contentation, as *Psal. 16. 11. Thou wilt shew me the path of life, in thy presence is the fulnesse of ioy; and at thy right hand there are pleasures for euermore.* Yea this farre surpasseth *Salomons* royalty commended

mended by the Queene of Saba, 1.King.
10.1.8.9.

5. It puts vs in possession of all these benefits that Christ hath purchased for vs, *Psal. 126. 5. 6. for so long as wee are in this world, wee are saved but by hope, Rom. 8. 24. but when we die, we shall fully enioy them*: a ioy it was to the Israelites, after their long bondage in Egypt to *enter into the land of promise*, so to a Prentice to be made free, much more to vs to bee set at the *liberty of the sonnes of God in heauen.*

6. If there were no death, sin would neuer end with vs, but wee should beeuer filled with iniquity, our sorrowes and labours would neuer forsake vs, but wee should bee euer in soule and body most miserable, if wee died not, who would regard the death of the soule, nor prepare against the day of doome.

7. It openeth vnto vs the gate of heauen, euer since we were borne, we haue beene sailing to this Hauen, and now being within sight of it, we rowe backward from it: yet no Sailer, beaten with tempestuous waues, but would beat the hauen:

Hegesias his
excellent
exam. le
for Christi-
ans to fol-
low.

Obiect.

hauen : no traueiler passing dangerous
waies, but would bee at home, and no
godly man but would be at rest. If an
old aged man would make true relation
of his life, from his conception to his
dissolution, and declare all the sorrows
he passed through, and the heart vtter
all her greefes and gripings it sustained
all this while, I suppose, that not onely
wee our selues, but the very Angels
would be astonied and wonder thereat,
and euery man would take it an high
blessing of God to be quickly rid there-
from. *Hegesias a Cyrenian Philosopher, did with such eloquence dilate of the miseries of this life, that many of his hearers desired wilfull death, whereupon Ptolomy the King forbad him to dispute further thereof in the Schoole, Cicero in Orat. 2. lib. 1. Tuscul. quest.* Yet (will you obiect) by
dying the godly lose many a good
thing, and the doing of many excellent
workes: then to the godly, Death is still
an enemy, filleth vs with terrors and dis-
eases, renterth the soule from the body
most grienously, causeth our bodies to
rotte in their graues, and be conuerted

to

to wormes meat, and then to dust and ashes : then the graue is the land of darkenesse and solitarinesse : then death driueth vs out of our vocations, & out of Gods Church, and deprive vs of all worldly comforts, and brings vs to iudgement : all and euery of which are distastefull and fearefull to Gods Saints.

Answ. All this is true, and wee may thanke Sinne and Sathan for it ; for had wee not sinned and yeelded to Satans temptation, *Gen. 3.* we should not haue tasted of Death nor misery, but Sinne brought Gods curse into the world, and specially this ; for *the reward of Sinne is Death*, and doe we maruell that it (as a cursed shippe is ouer-laden with cursed marchandize) nay, wee all may thanke God it is no worse with vs, yet see Gods mercy wrapped secterly in his heauie curse : for 1. though Death be our implacable enemy, yet is he disarmed and vanquished, and swallowed vp of life, and though bodily death remaines vnto Gods children : for the exercise of their faith, patience, &c. yet all that makes it fearefull or greeuous, are remooued,
pre-

Answ.

- preuented, or changed and altered to the better, for none of these can hinder vs from seruing the Lord, and calling vpon our God. 2. Neither can our dissolution, diuorcing soule and body, impair our blisse, nor seuer vs from Christ; and this parting is but for a time, the while it resteth in hope. 3. Though the body see corruption, yet neuer destruction, but euer we expect a day of restitution. 4. Though we lye buried, yet the memoriall of the righteous shal be blessed. 5. Though we be out of our earthly calling, yet are wee in an higher and more honourable seruice among Gods Angels and Saints in the Church triumphant. 6. And though we be deprived of earthly contentments, yet our exchange is with greater aduantage in heaven. 7. Death cannot be vncertaine to them that know they must die, and daily provide for it: and as for iudgement, we will watch and provide for it, but woe to the vnprepared.

Vse 6.
For thank-
fulnesse in
deliuering
vs from
the second
Death.

The last Vse serues for thankfulnessse to God, for this vnspeakeable mercy to vs, as in all other, so namely in this, that
whereas

whereas we all, the sonnes of *Adam* had violated Gods sacred Law, *Gen. 2. 17.* and brought death eternall vpon our soules and bodies, *Rom. 5. 12.* &c. so vnspokeable was the loue of our heavenly father to vs, that to deliuer vs from this body of Death, he gaue his onely begotten Sonne to suffer Death for vs, and to be made a curse for vs, to redeeme vs from the curse of the Law, *Galath. 3. 13.* and changed this second eternall Death, to a temporall momentany death, making it now the gate of eternall life, and albeit that so al- so this temporall death seemeth, and is the greatest and most greivous and terrible of all temporall plagues and torments, and the strength and end thereof, so that thus yet it is intolletable to all the sonnes of *Adam*, the Lord heare also, for his sonnes sake mitigateth to vs his Elect, this first death also giueth vs his spirit and grace to pull out by degrees the stings thereof, that it shall not hurt vs no more then a Scorpion that embraceth vs about, the sting beeing pulled out, and withall giueth vs Christian fortitude in this last

com-

combate, to gripe with and overcome death & the terrors thereof, and which is cheifest of all, not onely sendeth his holy Angels in that agony to comfort vs, and to be about our beds and paths as he did to his owne Sonne, *Luk 22.43.* but is with vs himselfe in this trouble to comfort and to deliuer vs. *Psal. 23.* and *41.3.* and often to the greater comfort of such as suruiue, filleth our hearts, while we be heare, with ioy & gladnes, and with an vnspeakable heauely light, and feeling of the very ioyes of heaven, wherby Gods blessed Saints, are in this case, so farre from feares & terrours, that having faithfully and blessedly past, all temptations of Satan, and relikes of sin, which be their afflictions, they as men and woemen rapt to the third heaven, desire, and cry for death pray heartely to be dissolved, and be with their Christ, *their Lord and their God*, and when death commeth with his last stroake, to finish his worke, then is he most welcome, and most ioyfully receiued, and entertained by them. The Lord heereby, putting a playne difference at this time, betweene the

the death of his holy and elect saints, and the reprobates, as *Psal. 37. 37. Marke the upright man, and behold the iust, for the end of that man is peace, &c. and the end of the wicked shall be cut off.* The Lords name be glorified euer, for this vnspeakable gift, and all others in Christ, *Amen.* And so farre as now of our watchfulnes for and against Deaths comming.

The third kinde of watching, concerneth our preparation against the day of iudgement, and how to be then yvith comfort discharged, and so enioy life euerlasting which depends indeed vpon the other two former watches; for if we during our abode heere, liue godly, and depart hence (well prepared) in the feare and fauour of God, it cannot be but we shall be well prepared for iudgement, which is nothing else but the iust reward, or due punishment in the life to come; for the things acted or committed in the time we liued heere. And this care likewise must be thought vpon in this life, and as our preparation for death: so this for life eternall is a forcible motiue to lead a godly life, and faithfully

Sect. 16.
The third
part.
The sense.

fully to occupie our talents, untill our Masters returne from receiuing his kingdome, Luke 19. 13. 15. as we see in faithfull and trusty seruants, who in their Masters absence will be carefull to giue the seruants their portions in due season, and themselves to be found well occupied, Luke 12. 42. &c. but if they heare of their Masters returne shortly, they will afresh see that all things be in good order, that they be not blamed in any respect, but if they receiue tidings that hee approacheth, and is at the doores, now they vse a third on-set, oh how now they bestirre them! how they sweepe the house (though swept againe & againe before) they make vp the beds, dresse and trimme the chambers, and vvhath not? that so they may be freed from all blame, receiue their Master with ioy, and be of him commended and rewarded. So, though Gods Fleet be through the whole course of their liues, and for death also very watchfull, that so they may bee approued of God, (come hee when he please to iudgement) yet if by Gods messengers they bee aduertised that

that his comming is by infallible signes at hand; then they prepare and trimme their lamps a fresh, and so vse to the two former; a third more speciall watch; and so a threefold Cable will not bee soone burst, and *thrise blessed are those seruants whom their Lord when hee commeth shall find so doing*, Luk. 12.43. which being so, I, out of this third member and sense of my text arise this doctrine.

who soeuer will escape the dreadfull sentence of condemnation in the day of Iudgement, and be receined to eternall glory, must most carefully watch for our Saviour Christ Iesus comming to iudgement. Before I descend to the proofes of this doctrine (so little respected of many) I will shew the necessity therof, that so my godly Christian may be perswaded more carefully to stand vpon his watch. As first there is not a more effectuall Doctrine to rouse the sluggard from his deadly security and sleeping in sinne, then to blow in his eare, this fearefull trumper, to call him to iudgement, and in time prepare for it: no man almost so dead in sinne, but will be awaked at this Alar-

O

rum.

Sect. 17.
Doct. 6.
Prepare for
Christ
comming.

The neces-
sity of his
doctrine.

rum. 2. Who seeth not the sensuall licentiousnesse of this age we liue in, that they neyther regard heauen nor hell, but (*as an horse to the battell*) *rush vpon the pikes of all wickednesse with greedines,* and therefore ought to be put in minde and terrified with Gods iudgements, & allured with his promises for the life to come. 3. A booke case it is, that *all must die and come to iudgement, Heb. 9. 27. Rom. 14. 10. 12. and 2. Corinth. 5. 10. 11.* as thou tenderest then thy saluation, remember that thou art a man & a Christian: in that thou art a man, needs must thou die, yet not as a beast, to be quite extinguished; for thy body shall but rest and sleepe a while in the graue, and for that terme of time, thy soule shall be carried into a region of weale or woe. And in that thou art a Christian, belieue this article of the Christian faith, that *thou must in body and soule rise & come to iudgment:* and therefore prepare for it, & that now, for it is high time, and thou hast idled ouer-long, and it is ouer-late to make any delay. 4. Sathan, mans deadly enemy, labours to hide from vs this

this day, so fearefull, and faine vvould
 perswade vs that there shall be no day
 of iudgement, and preuaileth with all
 Mockers, Sadduces, and Atheists his
 schollers, though he can neuer perswade
 himselfe therein, which makes him be-
 leue and tremble, *Iam. 2. 19.* and though
 it be, yet it is not in haste; for the daies
 are prolonged, *Ezech. 11. 3.* and *12. 22.*
 out: and though it come, it shall not
 come so suddenly, but a man may make
 some shift to hide him in that throng, or
 haue respite to say his prayers, or cry
Lord haue mercy vpon mee, and marke it
 (will Satan say) if thou shouldst enter-
 taine such frightfull meditations of
 death, of hell, of iudgement, &c. they
 would deprime a man of all worldly
 comforts, & makethem weary of their
 liues: therefore needfull it is for them
 to know how it is likely to fare vvith
 them, if they repent not, and I would
 that but the very remembrance of that
 day, which is so fearefull to Sathan, that
 it causeth him to feare and tremble, and
 which should make *rich men weepe and*
howle, *Iam. 2. 19.* and *5. 1.* were deeply

Disputat
 de fide

Note Sa-
 tans policy
 to hinder
 the faith-
 full

Ier. 34. 16
2. Pet. 2. 22

infixed in our hearts, and then should it not greatly need to call vpon them, once, twice, & thrice to watch, for then euery man would be a Niniuite, *Ier. 3. 6.* and would at euery temptation remember this counting day, whereas now (alas) no sooner is the thunder-clappe of Gods temporall iudgements past, but with *Pharaoh their hearts be hardened,* with *Israel* they repent of reformation, and with *hogge and dogge* returne to their weltring in the mire, and to their olde vomit, as though there were no God, no heauen, no iudgement, no hell. 5. The world is wholly drowned in infidelity, *Luke 18. 8.* and needs must bee conuincd thereof, and drawne to repentance, faith, and new obedience, that wee all may cheerefully meete the Lord in the clouds, and bee saued. 6. The due meditation vpon this day, will enforce vs to contemne the world, and all the vanities thereof: Seeing then they must be fired, and we iudged for abusing them; hee that beleeueth this will soone contemne all present vanities, and hasten to future felicitie, and euer will be thankful

full to God for giuing him this warning, to pul the stings of that day out of his conscience before dooms day come, that so that day bee not terrible vnto him, but a ioyfull wedding day, translating the nature of it, from a day of iudgement, to a day of redemption, & conuerting it from the door of hell to the blessed gate of heaven. 7. This doctrine of the last iudgement, is moreouer in sundry respects profitable: for,

1. It will stirre vs vp to serue God sincerely, without hypocrisie.

2. It will cause vs suruay our liues, and iudge our selues, that we be not sjudged of the Lord, it will also pull downe our pride, and loath the best thing that will hinder our reckoning in that day.

3. It will cause vs make no more account of this world, then of an Inne, or baiting-place, and to ioy that wee haue occasion to leaue it, and the vanities thereof.

4. It is Gods day of redemption, and our yeare of *Liberty*, to warne vs to enter into the possession prepared for vs before all worlds. Thus of the premises wee see

O;

that

Prooſes.

that this watch appertaineth to all men, and that none muſt reſuſe this ſo neceſſary a worke.

Now this Doctrine is proved true and ſound; and is confirmed in *Math.* 24. 42. and 25. all. &c. *Mark.* 13. 33. out. *Luke* 12. 35. to 49. and 17. 20. out. and 21. 25. to 37. *Iohn* 5. 27. &c. *1. Theſ.* 4. 15. out, and 5. 1. to 12. and *2. Theſ.* 1. 7. out, and *1. Tim.* 4. &c. *Apo.* 20. 12. out, and 22. 20. all which places call and exhort vs to watch and prepare our ſelves for this great day. This is figured in *Exod.* 19. as the Lord commanded *Moses* to ſanctifie the people againſt the third day: ſo Chriſt bids us againſt doomes day. 2. as God gave ſignes of his coming, ſo did Chriſt, 3. as *Moses* brought the people to meet the Lord, ſo the Angels gather the elect to iudgement. 4. as the people ſeare the thunders and trumpets, ſo ſhall they ſeare in that day. 5. as God then deliuered the Law, ſo then will hee iudge the violaters thereof. 6. as that day was for the good of the Elect, ſo will this be to. Reasons enforce this Doctrine.

i. Be-

1. Because the Iudge himselfe commandeth vs so to doe, *Luke 11. 28.*

Reasons.

1

2. Gods iustice & mercy calls for this day, to punish the wicked, and crowne the godly.

2.

3. The Lord sundry times, and after diuers manners forewarned vs heereof; as 1. by pronouncing the sentence of Death, for sinne, before it was committed, *Gen. 2. 17.* 2. by often repeating the same sentence in the Law, *Deutr. 27. 26.* 3. by the euidence of euery mans conscience, summoning (as it were) all men to appeare at the day appointed, before the great Iudge of all the world, *Ioh. 8. 7.* and 1. *Iohn 3. 20. 21. Rom. 2. 15. 16.* 4. by his speciall temporall iudgements, that figure it as vpon the old world, *Sodom, Babel, Canaan,* &c. 5. by many signes and tokens, fore-running and presaging the same. 6. by deliuering his talents to bee occupied untill his coming againe, *Luk. 19. 12. 7.* 7. by the word of God warning all to iudgement.

3.

4. The ends for which Christ cometh to iudgement, iustifie the same: as 1. for the glory and praise of his Iustice,

4.

for all eternity. 2. in respect of the compleat fulfilling of Christs three offices, *And then shall he deliuer vp the kingdome to his father, when hee hath put downe all power, rule, and authority, 1. Cor. 15. 24. &c.*

3. for the crowning of the Elect with immortality in heauen; for hauing abolished Sinne and Death, and reconciled the Elect, *hee shall deliuer them to his Father, to be crowned with eternall glory, and shall triumph over all his enemies for euer.*

4. In respect of men, that euery man may receiue his iust desarts, *be they good or euill.* 5. for the deliuerance of the creatures from the slavish bondage of corruption, *whereunto it is subject, Rom. 8. 20.*

6. meet and right it is that the Lord should be reuenged vpon Satan and all his complices, for troubling his Elect, and consequently vpon all the world, for persecuting and afflicting any manner of way his holy Church; who now (*as the blood of Abel*) cry against their oppressors, *Reuel. 6. 9. 10. Luk. 18. 7.* and with their prayers hasten the Lord to iudgement, and so likewise do the cries of the poore, of the hireling, the stranger, widow, and fatherless.

therlesse, *Deut.* 24. 14. 15. *Gen.* 18. 20. and 4. 10. & 6. 5. 6. 7. *Iam.* 5. 4. the complaint of the Angels, of *Satans* sowing tares, *Mat.* 13. 27. the accusations of *Sathan*, *Rev.* 12. 10. and the sins of all the world, crying to God, all which hasten his coming to this great assises, and the while he stayeth and delayeth his coming; for causes best knowne to himselfe, as the complement of the Elect, &c. also he is faine by strange, fearefull, and extraordinary iudgements to punish the world; when for want of executing Iustice, men hiding their eyes, *Leuit.* 20. 1. and to visit countries, and people, vvith strange plagues and calamities, and that for the peace of his Elect, else the world would grow out of frame, & Satan and his kingdom become ouer-insolent, and the poore and weake be trodden vnder-foot, and therefore there must be a day of generall iudgement.

The Doctrine thus proued, it followeth to giue some vses for the edifying of the conscience, whereof the first serues for confutation of all Atheists, Sadduces, Epicures, ignorant Sotts, Mockers, and

See. 18.
Vse 1.
To confute
Atheists.

and whosoever, besides of that cursed crue and litter, who impudently & desperately deny there shall be any day of iudgement, and therefore without remorse giue the raines of liberty to all sensuality, and *abominations*, *Math.* 22. 23, and *Acts* 23. 8. and *1. Cor.* 15. 12. *Phil.* 3. 18. 19. and *2. Pet.* 3. 3. 4. The reasons of these foolish-witty sinners be these: the whole world stands of beleeuers and vnbeleeuers; but there is no general iudgement day for neyther of these; for the beleuer hath life euerlasting, and shall not come to iudgement, *but passeth from death to life*, *Iob.* 5. 24. as for the vnbeleuer, *hee is condemned already*, *Iohn* 3. 18. and needs no further iudgement, and therefore there shall be no iudgement at all, for it is needless. *I answer.* By iudgement is meant sometimes *absolution*, as *Math.* 25. 34. otherwhile *condemnation*, *Iohn* 5. 24. now God will *iudge the iust and the wicked*, *Eccles.* 3. 17. the beleuer shall not come to the iudgement of condemnation, yet shall he come to the iudgement of *absolution*, *Math.* 25. 34. 40. 41. they reply: that all men at their seuerall deaths,

Tremel.

deaths and departure out of this world, are iudged, and what needs the generall? *I answer.* That (notwithstanding this particular iudgement, (granted) onely vpon mens soules) there must and shall be a generall Sessions, and that for the aboue recited reasons, as also,

1. Because in the first particular iudgement, the soule onely is iudged, and the body is interred in the graue, therefore meet it is, that as soule & body honoured or dishonoured God together, both should be paid or pained together, and therefore must both appeare, *that day to be iudged according to their workes.*

2. The Lord in pronouncing his sentence of *absolution*, as of *condemnation*, will be iustified and glorified in the face of all the world.

3. The Lord will have this to bee a day of generall triumph ouer sinne and Satan, and there must a day be assigned for it, and therefore are wee to watch for it.

The second Vse serues for instruction for Gods children to bee wise and watchfull, for seeing there must bee a generall

Vse 2.
Is to vse
motive for
instruction
to the
Saints.

Sect. 19.
The first
Motive from
the names
of that day.

generall day of iudgement, wee must without delay or procrastinations prepare for it; which (I take) we shall performe the better, if wee vse the few motives offered to your considerations, to stir vp your hearts for this work, whereof I raise my first motive from the very names and attributes of that fearefull day, for the names in part shew the nature thereof, whereof some be fearefull to rouse the sleepey sluggard, others comfortable, to encourage forward the godly, and both in time to regard their salvation, as

1. This day is called, *the day of iudgement*, Math. 12.36. Luk. 10.14. and who knoweth not, that to iudge, meaneth properly to doe iustice vpon malefactors; for it is contrary to the name of *sauing, deliuering, or redeeming*, Ioh. 12.47.48. and therefore thereby is meant *a day of damnation*, which implyeth thus much; that in that day Christ the Iudge will bee so offended with his enemies, that hee himselfe will sit in iudgement vpon them to condemn them to hell; & we know that Monarchs sit not in iudgement

inent for toyes, (howsoever *reprobates make but a sport of sin*, *Pro. 4. 19.*) though they tread vnder foot, *the very bloud of Christ the Iudge himselfe.*

2. It is called a *snare*, *Luk. 21. 35.* because, as birds when they fare best & misdoubt no danger, are vnawares caught in a snare; so when the wicked are most secure, this day (as a snare) entrappeth them: and therefore good were it for them not to sleep in sin, nor feed on euery bait, lest being circumvented by Satans snares, they cannot flie to the heauens, *Psal. 124. 6.*

3. It is called (as an *appellatiue proper*) that day, *Luk. 21. 34.* that is, a day of note, known to babes & children, from their cradles, to fright them from sinne, at the name of which day *Satan trembles, infelix felix quaketh, Balthasar sinketh, the rich weepe and howle, & all workers of iniquity are quite confounded.*

4. It is named a *great day*, *Reuelat. 6. 17. and 16. 14.* because the great God that day will doe great workes, and determine of great matters, of the life and death of men and Angels, and
great

great is it, in that it includes in it the workes of all ages.

5. A day it is of *Anger & wrath*, *Rom. 2.5. Rev. 6. 17.* for then *all shall drinke the cup of Gods wrath*, that formerly haue prouoked his wrath against them; for hee will poute vpon them his wrath, in fouds of indignation, and streames of anger, *Psalm. 11. 7.* and *50. 1. 2. 3.* in such exceeding measure, as no witte can conceiue.

6. It is called the *day of the Lord*, *1. Thes. 5. 2.* and *2. Pet. 3. 10. 12.* and the *day of Christ*, *2. Thes. 2. 2.* and the *day of God*, *2. Pet. 3. 12.* thereby insinuating, that all other daies were the daies of men, wherein they did what pleased them; and this while the Lord was silent, *Psalm. 50. 21.* but this is Gods day wherein he will speake, and thou shalt be silent: so there be but two daies of all the world, thy day, and Gods day. Now in this thy day, thou (as Lord of all) dost what pleaseth thee, to anger the Lord withall; but in that day, hee will breake silence, of so many daies and yeeres, of so many iniuries and indignities done to him and his, and will

will answer for his honor and glory, and then shew himselfe to bee *God of Gods*, and *Lord of Lords*: and as man in this his day, did all things heere below out of order, to Gods great dishonour; so the Lord in that day will reduce them all to thir owne order, to mans confusion, and as it is greater sorrow, paine, and greefe to put an arme, once out of ioynt, in his right place againe, then it was at first to put it out; so shall the wicked finde this cure, this day more sharper and bitterer then the putting of it out of ioynt was in their day, and it is well; for as wee see when Rebels and Traitors bee imprisoned, the land is quiet, and the Prince secure; so when these rebels be cast into hell, then is God vniuersally glorified, and the Church secured: and as there was a time when *Christ wept*, *Luke 19. 41.* and thou didst laugh, so in this day thou shalt weepe and howle, and hee will laugh at thy destruction, *Prou. 1. 26.*

7. It is called the day of the declaration of the iust iudgement of God, according to the Gospell, *Rom. 2. 5. 16.* signifying, that howsoeuer, now matters be

be out-faced, and the verity of the, Gospell contradicted, and that worldlings make no conscience of sacriledge, violence and oppression, and the impotent fatherlesse stranger, & widdow, appeale (being wronged) vnto Christ the iust Iudge, *Psal. 26. 1.* to be iudge betweene them & their enemies that molest them, and yet now this appellation is not regarded, yet in this day God will declare who haue right, who doth wrong, and will bee reuenged vpon the workers of iniquity, and highly reward the wronged, for he is mercifull.

8. It is called the day of *refreshing*, *Acts 3. 19.* wee see how heere the godly are persecuted, afflicted, and of all men most miserable, but in that day they shal be comforted and refreshed, and *haue all teares wiped from their eyes.*

9. It is called the day of redemption, *Luke 21. 28. Rom. 8.* for then all the Elect shall be sure to receiue the effects and fruits of their former redemption purchased them, by the death of Christ, and therefore are the godly with ioyfull hearts to watch and wish his comming,
and

and the wicked in time to prepare their lamps: And so farre of this first motiue and appellations of this day.

The second motiue to watchfulnesse for Christs comming is, that the signes of his approaching are fulfilled by the iudgement of the learned, these signes be of three sorts: some long agoe fulfilled, others more neere at hand, & some to bee fulfilled at his comming: of the first sort, are the *preaching of the Gospell*, through the world, *Math. 24. 14. Rom. 10. 18.* and 2. the reuealing of Antichrist, *2. Thes. 1. 3.* of the second are the departing of most from the faith, *Luke 18. 8.* and *2. Thes. 3. 2.* and secondly, terrible and grieuous calamities, *Math. 24. 6. 16.* thirdly, deadnesse of heart, with secure sleeping in sinne, *Math. 24. 37.* and *25. 6. to 13. 31.* *Luke 17. 24.* &c. as in the dayes of Noah and Lot, fourthly, the calling of the Iewes, *Rom. 11. 25.* fifthly, many false Christs and false Prophets and seducers: sixthly warres and persecutions: of the last and third sort are the signes in the Sonne and Moone and starres, *Math. 24. 29.* and the signe of the Sonne of man comming in the clouds, of

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which signes further to consider, I refer to euery godly mans priuate meditation, and as he acknowledgeth them fulfilled, so to prepare himselfe, and where he doubteth of any of these first eight, to confesse with the godly learned, and not harden his heart, but euer be thankfull to our good God, who in mercy giueth vs these signes of his most gracious and glorious comming, least wee should be taken vnprovided: as when a mighty Monarche, to repressse the rebellion of his treacherous subiects, intendeth a Parliament, and sendeth forth his messengers, with proclamations, throughout the Empire, to summon and admonish all estates vpon paine of death, personally to appeare at the appointed day and place: so the father of mercies, by determinate and fore-told signes, summoneth all the world against that appointed day, to appeare before his glorious tribunall, to render a strict account of their liues, since the first creation, to that day, and to receiue their rewards accordingly, good or euill: and for their further instruction in the premises, it pleaseth

pleaseth his Maiesty to sort his signes, so as they may be liuely vocal preachers, to direct them in the nature of the thing they signifie, and that heereby men may prognosticate without a teacher, not onely the nighnesse of this great Affises, but also the greatnesse and dreadfulness thereof, and so at no hand be taken sleepy or vnfurnished: and so farre of the second motiue.

The third Motiue is the consideration of the vncertainty of that day, *Mat. 24. 36. Mark. 13. 32. Luk. 12. 39. 46. and 1. Thes. 5. 2. Reuel. 16. 15.* all which quotations, with one voyce and consent, proclaime his certaine vncertain sudden coming, as it were flying vpon the wings of these signes, *Luke 17. 24.* to 31. which cannot but be exceeding frightfull to vnbeleeuers. In earthly Affises there is ever an appointed time, summons are sent abroad, sufficient time of preparation granted, that the while malefactors may procure friends or pardon; but heere is neyther day, respite, nor warning, to King nor Keyser, to Pope nor Prelate, but it rusheth vpon

The third Motiue is the vncertainty of the day.

A Similit.

vs when we lesse would, euen as a theefe in the night, while people are asleepe in sinne, and that suddenly too, that the foolish virgins haue no time to trim their lamps, nor the Pharisee to say his long loud prayers, nor the Sadducie to recount his error in denying the resurrection and iudgement, nor the hypocrite to repent of his dissembling, nor the Atheist Epicure, worldling, swaggerer and swea-
 rer, once to cry God for mercie, but now in poste-haste, in the twinkling of an eye, at the sound of the trumpet, appeare they must, bee they ready or vnready, a sharpe and short warning (God wots) to such as neuer thought of any such businesse; this suddennesse is to the wicked, the very doore and beginning of hell, oh happy might they be, if now they might trudge directly to damnation, and not see the Iudges face, whom they buffeted, and whose blessed body they sundry waies pierced! oh that they might now hide themselues in the dens, and in the rockes of the hills, or that hills and rockes would fall upon them, and hide them from the face of him that sitteth on the throne,

throne, and from the wrath of the Lambe, for the great day of his wrath is come, and who is able to endure, *Ren. 6. 15. 16. 17.* Oh how suddenly doth this trouble & heavinesse fall vpon them as a storme, and their misery like a tempest, *Pron. 1. 27.* Oh what vnexpected speedines is this, that he hasteneth ere they had space to point at him with the finger, and say, Lo there he commeth; alas, alas, what shift can they make in this narrow strait? how shall they answer, there so many indite-ments: but they should know, that they formerly had sufficient warning, by *He-noch*, by *Moses*, by the *Prophets*, by the Iudge himselfe, and his Apostles and Ministers in all ages, by iudgements temporal, as afflictions, sicknesses, signes and wonders, death, and all the messen-gers thereof, but then they despised & scorned all, *Pron. 1. 24. Isai. 65. 2.* and to despise holy admonition, is to despise him that in loue sendeth him the vvar-ning; which how heavy a practise it is, appeareth by Gods heavy iudgement vpon *Balthasar*, who made no vse of Gods iudgement vpon his Father, and

theretore befell it vpon himse te, *Dan.*
5.5. Luke 19.27. and full iust it is, that
 such as refuse the Lords proffered mer-
 cy, pardon, and peace, should feele his
 iustice and prepared iudgements: and
 if a theefe cannot abide a priuy sear-
 ch, let him forbear stealing, then hee need
 not feare it: if thou canst not abide to
 heare of Christs sudden comming to
 iudgement, then watch before hand, &
 he cannot come vnexpected, and vnpre-
 pared to thee: else what King (thinke
 you) would take in good part to be de-
 nied lodging or entertainment at his
 owne subjects hand, though hee came
 sodainly, much lesse if he sent him war-
 ning before-hand of his certaine com-
 ming, though the very day were vncer-
 taine to himselfe: if such, after such faire
 warning should shut him out of doores,
 ought he not to proclaim him a traitor?
 and should not the Lord in equity doe
 the like to vs? seeing he is so often fore-
 told of his sodaine comming? If a theefe
 should foretell that hee one night or o-
 ther (he wist not when) would come to
 rifle and robbe their houses, they would
 watch,

A Simillie.

watch, well appointed euery night, yet that losse would be nothing comparable to this. Let them then know, that as nothing better expelleth sloth, then the certainty of dangers imminent: (as is this of Gods comming to iudgement) so nothing moueth watchfulnesse sooner then the vncertainty of the time, when these dangers shall come. And therefore to presse and imprint this principle into our soules, our Saviour compareth his sodaine comming to iudgement, to the daies of *Noah & Lot*, when in the midst of their iollities, sudden destruction came vpon them; *Math. 24. 37. 38. Luke 17. 26. 28. 2. To the comming of a theefe in the night to robbe. 1. Thes. 5. 1. 2. who neuer giueth warning before hand, when hee intendeth to come; for did he, then the Master of the house would watch, Math. 24. 44. Mar. 13. 35. 3. To a lightning, Luke 17. 24. then which nothing is lesse expected, nothing more sodaine, more fearefull, nor yet more hurtful; none can preuent it before it commeth, and after commonly ensueth a fearefull thunder clappe, for this great*

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day, coming vnexpected can by no power of man be stopped, and beeing come, after followes the frightful thunder-clap of Gods eternall curse against reprobates. 4. It is like to a *snare*; *Luke 21. 33.* because as birds, when they lesse doubt, are sodainly snared and stifeled; so the wicked when they be most secure in their excesse, and ruffe of security, (as *Nabal* in his feast, *Balthasar* in his sumptuous banquet, *Dan. 5. 5.*) then this day as a snare catcheth and stifeleth them al. 5. *Paul* resembles it to a woman in trauell, *1. Thes. 5. 23.* which be she Lady, Queen, or Emperesse, shee shall not scape her labour, nor delay one day nor houre, but must yeeld and bow thereto, as well as the basest beggar, and so must all yeeld to this summons: no friend, no worldly treasure, no intreaty will exempt, only due watchfulnesse will secure them.

Obiect. But (alas) if it come thus suddenly, who possible can prepare him for it? Many things are to be performed at that very instant, as to pray his Maiesty not to enter into iudgement vvith vs; now to remember his gracious covenant,

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Obiect.

Obiect.

nant, and promises made to vs, and how to giue vs his spirit to comfort vs, his Angels to guide and helpe vs, and himselfe to strengthen vs: but this suddenesse excludes all. *I answer. Salomon* telleth vs of foure impossibilities, yet by watchfulnesse performed; as *1. to know the way of an Eagle in the ayre, of a Serpent vpon a stone, of a shippe in the sea, and of a man with a maid, Prou. 30. 18, 19.* yet, albeit a man know not the way of an Eagle in the ayre, to beware of him, yet (come he what way he will) a wise man will see to his Poultry, and though he see not the way of a Serpent vpon a stone, to beware of his stinging, yet will he see to his footing, that he tread not vpon him, nor discerne the way of a shippe vpon the waues, yet will hee see to his beasts and cattell, that they become not a pray for Pyrates. And finally though hee is not to suspect any harme betweene a man and a maid, yet will hee see to his daughter that shee be not defiled by any man. So, though it seeme vnpossible for vs to know at the instant, Christs sudden coming, yet

yet (if wee bee wise) wee will watch and pray, and set all things in as good order, as if now wee were comming, and at the doore : And so farre of this third Motiue.

The fourth
Motiue is
the manner
of the re-
urrection.

The fourth Motiue to watchfulnesse is, to consider the manner, *how they shall rise to iudgement, and to meet the Lord in the clouds*, which the holy Scriptures teach vs to be thus. *The Iudge will send his Angels with a great sound of a trumpet, and they shall gather together his Elect from the four windes, and from the one end of the heauen vnto the other, Math. 24. 31. Ioh. 5. 28. 29. and 1 Cor. 15. 52. and 1. Thes. 4. 16.* for as God now in his Church by his Ministers, who cry aloud, *lifting vp their voyce like a trumpet, Isa. 58. 1.* and speake to them to liue and raise them vp from the deadnesse of sinne, and gather them to Christ, so in the last day will he speake vnto them, in the voyce of the *Archangel*, and in the trumpet of God to gather them to himselfe, that such as had part in the first resurrection, *Reuel. 20. 6.* might haue now their part in the second.

Vic.

The Vic heereof serues to forewarne
and

and fore-arme all men in the feare of God, to make a carefull contience of their waies, for though they die once & rot in their graues, yet must they rise to iudgement, and then shall it be our only comfort, to heare the voice of the Arch-Angell, awaking vs out of our beds, to come before our Sauour, and with him to enter into his glory; for now shall the body bee released from the prison of the corrupt graue, and (as *Ioseph* to appeare before *Pharaoh*, *Gen* 41. 14) be newly attired in robes of glory, and (ioyned againe to his soule) ioyfully appeare before the Lord, whereas the wicked (as *those tares bound in bundles to be burnt*) shall be drawne and haied (as theeuers and malefactors to the barre) to be arraigned and condemned to hell fire, *Math.* 13. 30. And so farre of this fourth Motiue.

Gen 41. 14

The fift Motiue to watchfulnesse, is the generality of this iudgement: for all shall appeare before the iudgement seat of God, *Math.* 25. 32. *Ioh.* 5. 28. 9. *Rom* 14. 10 & 2. *Cor.* 5. 10. *Acts* 24. 15. *Reu.* 20. 12. 13 and 1. 7. and is figured in *Ezech* 37. 2. 3. rich

The fifth Motiue fro the generality of this iudgement

Ezech 37. 2. 3.

rich and poore, olde and young, none shall bee priuiledged, the Priests shall not claime sanctuary, nor the people begge exemptions, nor the bidden ghaests coyne excuses, no bribing of the Angells and Summoners, no answering by Proctor, no appearing by Atturney, the Iudges themselves must this day stand below to be iudged, the Lawyers are put out of Plea, the Popes who absolued prodigally all others, must now begge for pardons for themselves, no demurres admitted, nor appealing to Generall Councells, or higher Courts, this being the highest of all others, the husband shall not answere for his wife, nor the father for his son, nor the mother for her daughter, nor the nurse for her babe in the swatches, all must personallie appeare, yea euen those which were burned to dust & ashes, and after their ashes were scattered abroad with the winde, and part spread vpon the waters, that they should neuer rise again (as *Euseb. Eccles. lib. 5 c. 3*). Yet all shall rise, and that day onely *Adam* shall see all his posterity. And

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See *Euseb.*
Eccles. lib. 5 c. 3.

And if but one had beene exempted from this appearance, thou mightest conceiue some hope to bee absent, but seeing all must appeare, prepare to meete thy God. O Israell, *Amos* 4.12. for vvhoe that day hath oyle enough for himselfe, or is so iust that he may entreat for others, this vvere not on-ly supererogation, but superarrogan-
cy, and what place dare labour a *Sheba* against *Dauid*, a traitor against his King, a runnagate from his Master, and a *Ionah* from the Lord, if the Angels be iudged, shall men looke to escape? nay (as *Iael Sifera*) euery creature is ready to take part with the Lord of Hosts against his enemies, insomuch that the graue, sea, death, and hell vvill that day deliuer vp their dead, and conceale not any from him: and which is worse, (and mark it O thou wicked man) thou must rise, and when thou appearest in iudgement, thou shalt shew thy selfe as sinfull and wicked a man in the presence of God, and all the world as presently thou liwest here & shalt be at the time of thy death, & shalt bring with thee all the abho-

Object.

A Petition
for no day
of iudge-
ment.

wings of Christs merits and mercies : there and nowhere else shalt thou bee full secure. But the Cauiller will reply, that this requireth much businesse, and it is a death to many a good fellow ; to leaue his folly, and labour for piety, and therefore we know, when our Saviour walked vpon earth, he was so *mecke and mercifull*, and is so itill, that hee would deny vs any thing that we requested of him, and will hee not now likewise be intreated at the generall supplication of all poore people appointed to death, yea almost of all the world, to grant vs this one (and neuer but this one) petition, that there shall neuer bee any day of iudgement, then should we liue meere-ly, sleepe carelesse from all feares and frights, and die ioyfully, and as for any estate after this life, we should looke for none, nor yet trouble him to prouide for vs while we be heere, for we would shift euery man for himselfe, and liue by our wits, and (me thinkes) he should not deny all the world this one request, so easie for him to grant, and so tending to his honour and glory, and beneficiall

to

to vs, for now would we serue him duly,
and offer euery man bountiffully vnto
him gifts and offerings, yea, and restore
to holy Church for Gods seruice, all the
spoyle taken from it; so all things con-
sidered, hee should bee no looser; for
what losse to him to deprive a few of
life eternall, seeing he hath the fulnesse
and perfection of all glory in himselte,
and needs not our prayers nor praises;
& better that a few busie fellows should
euer loose heauen, then that all repro-
bates, being so many gentlemen, and so
tall, proper, and faire conditioned men,
should for euer boyle & fry in hell-fire:
This supplication questionlesse would
soone be granted, and if all will not ioyne
with me, (I know God respecteth nei-
ther persons nor multitude) I will my
selfe request it, I know he will not deny
it me.

Answer. This indeed would be a fine
deuise, to gather heapes of gold and sil-
uer; for if any couetous *Balaam* or *Judas*
who sometimes were in high fauor with
God, were bid (as once *Salomon* was, 1.
King. 3. 5.) to aske what hee would haue

Answer to
the worlds
petition.

rich and poore, olde and young, none shall bee priuiledged, the Priests shall not claime sanctuary, nor the people begge exemptions, nor the bidden ghaests coyne excuses, no bribing of the Angells and Summoners, no answering by Proctor, no appearing by Attorney, the Iudges themselves must this day stand below to be iudged, the Lawyers are put out of Plea, the Popes who absolued prodigally all others, must now begge for pardons for themselves, no demurres admitted, nor appealing to Generall Councells, or higher Courts, this being the highest of all others, the husband shall not answere for his wife, nor the father for his son, nor the mother for her daughter, nor the nurse for her babe in the swatches, all must personallie appeare, yea euen those which were burned to dust & ashes, and after their ashes were scattered abroad with the winde, and part spread vpon the waters, that they should neuer rise again (as *Euseb. Eccles. lib. 5 c. 3.*) yea all shall rise, and that day onely *Adam* shall see all his posterity. And

See *Euseb.*
Eccles. lib. 5.
lib. 5 c. 3.

And if but one had beene exempted from this appearance, thou mightest conceiue some hope to bee absent, but seeing all must appeare, prepare to meete thy God. O Israell, *Amos* 4.12. for vvhoe that day hath oyle enough for himselfe, or is so iust that he may entreat for others, this vvere not on-ly supererogation, but superarrogan-*cy*, and what place dare harbour a *Sheba* against *Dauid*, a traitor against his King, a runnagate from his Master, and a *Jonah* from the Lord, if the Angels be iudged, shall men looke to escape? nay (as *Iael Sifera*) euery creature is ready to take part with the Lord of Hosts against his enemies, insomuch that the graue, sea, death, and hell vvill that day de-
liuer vp their dead, and conceale not any from him: and which is worse, (and mark it O thou wicked man) thou must rise, and when thou appearest in iudgement, thou shalt shew thy selfe as sinfull and wicked a man in the presence of God, and all the world as presently thou liuest here & shalt be at the time of thy death, & shalt bring with thee all the abho-

Reu 14. 13.

Obiect.

abominations of thy fittull life and death, to iudgement; so that all that shall behold thee, shall (pointing at thy filthinesse) say, behold the man and his workes! for thy body dying, shall rise an vnglorious, bale and shamefull bodie, full of corruption, yet immortall, and thy wretched soule, as it departed out of thy body full of sinne and thame, so shall it rise againe: and therefore consider, if thou wouldest now bee loth to be rapt thus in thy ragges of sinne, and in the case thou presently standest, to iudgement: then fall not now to amend thy life, else thy abominations all (as a dogge his Master) will trace, yea, goe before thy face to Gods tribunall; for it is not the grave, nor any fire, but onely the blood of Christ, that shall cleanse thee from thy finnes, and make thee accepted of God, 1. *Ioh.* 1. 7. now is the acceptable time, now is the day of saluation, & now is life eternall by thee eyther gotten, or quite lost, thinke vpon it, and watch for it. But here against the reprobate cauilleth, and saith, tush this is a tale, the case is not so hard, but a man

man may make some shift, I am but low of stature, I will couch downe and hide me, and how then can I be seene or misfed in such a throng and multitude, and in so busie a time: Yet consider thou Gods word in *Psalm* 139. 1, 6, 7. *Jerem.* 23. 24. *Obad.* 6. 3, 4. *Amos* 9 1. 2. 3. *Reuel.* 6. 15. 16. 17. and 20. 13. *Eccles* 16. 17. and thou shalt finde this fancie vnpossible, and that nothing will nor can hide thee from the all-seeing eye of the Lord, and seeing nothing workes thee this dayes shame and sorrow, but thy sinnes, then amend now whiles thou art here in this life by true repentance, faith, and new obedience, and he will both cure & couer all thy sinnes; for Christ alone is the place to hide thee in, & he will preserue thee from trouble, he will informe and teach thee in the way wherein thou shalt goe, and he wil guide thee with his eye: and thus shall euery one that is godly, make his prayer vnto him, in a time when he may be found, but in the great water-floods, they shall not come nye him, *Psalm* 32. 1. to 10. this is the onely place to hide thee in, euen vnder the wings

Object.

A Petition
for no day
of iudge-
ment.

wings of Christs merits and mercies: there and nowhere else shalt thou bee full secure. But the Cauiller will reply, that this requireth much businesse, and it is a death to many a good fellow, to leaue his folly, and labour for piety, and therefore we know, when our Sainour walked vpon earth, he was so *meeke and mercifull*, and is so itill, that hee would deny vs any thing that we requested of him, and will hee not now likewise be intreated at the generall supplication of all poore people appointed to death, yea almost of all the world, to grant vs this one (and neuer but this one) petition, that there shall neuer bee any day of iudgement, then should we liue meere-ly, sleepe carelesse from all feares and frights, and die ioyfully, and as for any estate after this life, we should looke for none, nor yet trouble him to prouide for vs while we be heere, for we would shift euery man for himselfe, and liue by our wits, and (me thinkes) he should not deny all the world this one request, so easie for him to grant, and so tending to his honour and glory, and beneficiall

to

to vs, for now would we serue him duly, and offer euery man bountifully vnto him gifts and offerings, yea, and restore to holy Church for Gods seruice, all the spoyle taken from it; so all things considered, hee should bee no looser; for what losse to him to deprive a few of life eternall, seeing he hath the fulnesse and perfection of all glory in himselte, and needs not our prayers nor praises, & better that a few busie fellows should euer loose heauen, then that all reprobates, being so many gentlemen, and so tall, proper, and faire conditioned men, should for euer boyle & fry in hell-fire: This supplication questionlesse would soone be granted, and if all will not ioyn with me, (I know God respecteth neither persons nor multitude) I will my selfe request it, I know he will not deny it me.

Answer. This indeed would be a fine deuise, to gather heapes of gold and silver; for if any couetous *Balaam* or *Judas* who sometimes were in high fauor with God, were bid (as once *Salomon* was, 1. *King.* 3. 5.) to aske what hee would haue

Answer to
the worlds
petition.

granted him, or as *Elisha* did the *Shunamite*, 2. King. 4. 13. 14. Methinkes I see in my minde what concourse and suite would of all the world bee made vnto them, not to desire wisedome nor children, nor any temporal boone; but that there should be no day of iudgement to as many as at a reasonable rate & price would buy it at *Iudas* hand, every man according to their ability: and as for kingdomes, riches, honour, and glory, hee should not bee to seeke; for *Herod* would giue Master *Iudas* the halfe of his kingdome, to liue securely with *Herodias*: *Balthasar* would make him third Ruler in the kingdome, cloath him with purple, and put a chaine of gold about his necke, to deliuer him from the hand-writing vpon the wall: and *Felix* to deliuer him from this feare of that day, would shew him no small friendship, *Eſau* to pleasure him would sell his birth-right; *Satan* the God of the world would giue him all the kingdōes of the world, and the glory of them, to secure him from this day: nay, who would not make a purse for this collection and contribution, yea crouch and knee'e too

to

to master *Iudas*, to buy this immunity, no pardon to this, neuer was heaven so little regarded, nor immortality at a lower price, nor God himselfe, as now when most men are content to forfeit heaven, and depriue themselves of all the good things of God, and withall to giue to the most accursed of men (euen to the Deuill *Iudas*) masses of gold and siluer, which they would neuer do to the poore members of Christ, to procure this cursed pardon; and now *Iudas* fault is, that he is not couetous enough, oh, that hee would for this pardon aske abundantly, gold, pearles, iewels, and what not; and hee should haue it vwith thanks, though they themselues liued beggers euer after; for now the couetous Iudge would poure out his bribes, the deceitfull Counsellors his Angells, the double-faced Attorney his double fees; the Oppressors and Sacriledgers, their ill-gotten goods & spoyle of Gods Church; the crafts-men their coufening money; the Phylitions their spoyle of the sicke; the Vsurers their bagges, the inordinate liuers, as hunters, faulkners,

seruing-men and banquerupts, their idle and false prophane theeueries, yet the poore harlot wil sell to her very petticoat, to get money for Christs poore Apostle, yea all theeuers & robbers, murderers and adulterers, all rogues & vagabonds, and who not, will now spare no labour nor cost, by hooke or crooke to satisfie master *Judas* his greedy gutte, that he shall neuer neede heereafter to sell his Master for money. To conclude, what vngratious hypocrite, miserable corne-hoorder, inordinate pestilent liuer out of a calling, egregious malefactor, theeuish cut-purse, subtle conycatcher, filthy and beastly liuer, swaggerer, swearer, drunkard, and idler whosoever, yea the very Atheists (howsoever otherwise they contemne all, yet) would sell all for this freedome; for then would they open the very gates of hell to entertaine Satan himselfe, and all his children, not regarding what mischiefe they did, being now exempted from iudgement and hell-fire: neyther is this my deuised fiction to sport & recreate your mindes; as it is a lamentable truth to be
mour-

mourned & sorrowed of all Gods elect; for goe through the whole world & enquire of this point, wishing every man, as in the sight of God, to declare his Conscience, and (if they doubt not) you shall finde, that not onely malefactors, but infinite swarmes of Professors are of this minde (if wishing would preuaile them) that there should bee no day of iudgement, for howsoeuer in their troubles they *desire to be dissolued, and be with Christ*, yet as weomen great with childe desire they were deliuered; but vwhen their houre commeth, they cry out and wish it were further off. So when the time of their dissolution approacheth, they abhorre death and iudgement, which noteth they haue not yet learned to die, nor prepared for iudgement, but with that hypocrite in *Micha 6.6. would bow, and bribe the Lord with burnt offerings, and calues of a yeere old, with thousand of Rammes, and ten thousand riuers of Oyle, and giue his first-borne for his transgression, and the fruit of his body for the sin of his soule*, which plainly conuinceth that there is no faith vpon the earth,

Similie.

A great difference between the Elect and Reprobate.

Luke 18.8. This is the case of all men almost, that they would give any thing that there should be no day of iudgement, and that because their consciences tell them, that the day of iudgement is their very day of execution: and therefore to escape this day, regard not though they deprive all Gods Elect from heauen, yea God himselfe from his honor and glory, Christ Iesus from his body mysticall, the Church and themselves be transformed to beasts, in body and soule dying together. And this is a notable touch-stone to try mans present state God-ward: If with *Simen, Paul, & Iohn* he mourne for death, and cry *Lord Iesu come quickly*; he would not contribute one penny to this pardon, if otherwise, it is high time to awake from this sleepe. A godly Matron desireth the returne of her husband, and reioyceth to heare hee is at hand; but a strumpet is contrarily affected: and so it is in this case betweene the Elect and Reprobate. But whosoever thou art, (to answer this impious request) *thy money perish with thee*: no money will alter the decreed

creed counsell of the God of Heauen,
 for his Elect : *the Iudge of all the world*
will not be bowed at any mans petition
to deal vnrighteously, no though Noah,
Iob, Moses, and Daniel entreated him, Exe.
14. 14. to 20. for God is not as man that he
should speake and not doe; he abhorres thy
money-marting, and will not sell thee
for mony, that which was neuer bought
for mony, Psal. 49. 7. and if there should
be no day of iudgement, Gods Elect
would wish they had neuer been born,
for this day makes them full amends
for the manifold vexations and indig-
nities of this life, and deliuering them
from this body of sinne, clotheth them with
Christs righteousness, as with a wedding-
garment, and ioyneth them to him as the
body to the head, or wife to the husband eter-
nally: Let this bee then the conclusion
for all, wee must all appeare before Gods
iudgement seat, and giue account to the King
of Kings of all our workes, and as many
as haue tasted the forbidden fruit, must (if
repentance preuent not) dye the death.
 But yet, because thou shalt not depart
 comfortlesse from me, I will shew thee a

Numb. 24.

Means that
there shall
be no day
of iudge-
ment.

ready & easie way to procure the Lords
favour, that there shall bee no day of
iudgement for thee; that is, that thou
be not damned with the wicked, neuer
runne to *Balaam* nor *Iudas*, for they are
out of favour now with the Iudge, and
cannot helpe themselves: nor yet to a-
ny Angell nor Saint, for they *haue oyle
little enough for themselves*, and when
they haue done all, *they are vnprofitable
seruants*; but doe thou (following the
Iudges aduise in *Luke 14. 31.*) distrust-
ing thy weakenesse and disability before-
hand appease his wrath with these holy
subtilties.

First, let vs (thou and I) examine our
soules thorowly, and suruay our whole
liues, then speedily from our hearts con-
fesse and repent vs of our former vire-
formed liues, and vpon the knees of our
hearts (with the Publican) cry mighti-
ly for pardon and peace at the Iudges
feet, and he is mercifull and ready to for-
giue, *and iudging our selues we shall not be
iudged of the Lord.*

Secondly, then by a stedfast faith, let
vs apprehend Christs merits, and vvee
shall

shall not miscarry, for hee neuer failed any true beleeuers.

Thirdly, let vs reforme our liues, and walke before him in new obedience, without halting or looking backe, and *shew our faith by our workes*, and the money which we would so prodigally bestow vpon *Iudas* for this supposed pardon, let vs bestow it totally vpon *Christ* himselfe in his poore members, and hee will reward it in the day of iudgement with eternall life, *Math. 25. 34. 35. 36.*

Fourthly, *watch in Prayer*, and continue in well doing for Christs comming to iudgement; and whereas thou fearest and abhorrest the day of Death and Iudgement, acquaint thy selfe with God and with it daily, by degrees and holy meditation: and as a man that carrieth an ouer-heavy burden doth lighten it by pulling out the stickes one by one, so endeavour thou daily to lessen and pull out thy sinnes, and then thou shalt not need to feare that day, if so be also (as thou forsakeest thy sinnes) thou haue a care to grow in grace and fauour with the Iudge: and as Fencers which
are

Similie.

A Similie.

are to play the Prizes of Triall, doe daily try their strength and exercise their weapons, bending their whole mindes how they may best foyle their enemy, that when the day commeth, they may haue honour and triumph: so ought we to doe, (for whom a greater reward without comparison is layed vp) if vvee will die well, and appeare vp-right in iudgement; but if otherwise it come to passe, wee shall bee punished with vn-speakeable shame and reproach: and this our meditation of iudgement shall be handled in no other order then the same our death and departure bringeth with it: For as they which are to runne a race doe oftentimes leade their horses vp and downe the running place, that they may see and be the better acquainted with the stones and vn-euen places, and other impediments in the same, that when the day commeth, they may finish the race without stay or stoppe: so vvee (which must measure the pace and race of Death and Iudgement whether vvee will or no) shall doe very well, if now in our minde & meditation wee frame this
 race

A Similie.

race, and diligently consider all things which are in the same; specially seeing the way is obscure and perillous, and many for want of this consideration miscarry. This doe now, and thou needst not then feare to appeare in iudgement.

The Vse serues for comfort to the Elect, that albeit the reprobates arise, and against their wills (as beares to a stake, or felons to the barre) are haled to iudgement, for greater increase of their sorrowes, yet this shall be an exceeding ioy to the faithfull, that they are sent for to appeare before their heavenly Father, who is to be their Iudge, & who would feare to come to iudgement, that vvere assured his Father should be his iudge: yet Christ loued vs aboue any Father, and spilt his blood for vs, and how then can hee condemne vs? then this ioyfull appearance is to vs the fruit and crowne of our watchfull godly life, and holy death, and therefore the day of our redemption being come, we shall enter to the inheritance purchased vs, by the blood of Christ, and bee freed from all feares

Vse.

Psal. 137. 11
Ila. 49. 15.

feares and dangers. He that stands vpon a sure rocke, may laugh when others weepe and drowne, and he that is built vpon Christ the Rocke, is safe when others sustaine shipwracke, and howsoeuer the reprobates find it a terrible day, to vs it shall be right heartily welcome, as a day long wished and expected for; and shall be so farre from all trembling, that it shall fare with vs as with a Kings sonne taken prisoner by the Turke, and put vp in hould in close Prison; which his father hearing of, comes hastily with an exceeding Army Royal, layeth siege against the Castle, and with his Ordinance battereth the Walls, which causeth the daemies within to tremble and quake, but the Kings sonne much reioy- ceth; for now hee shall be set at liberty, and returne to his country with much ioy and triumph: and so shall it be with vs, if we approoue Christs true hearted subiects and children, we need not feare, but much reioyce at this summons, else woe ynto vs: So then you see that to Gods chosen, this shall bee a most ioy- full day.

1. In respect of Gods singular mercy towards them, aboue all other people.

2. In regard of the holy Angels awaking and comforting them in the Lord.

3. In respect of their owne persons, for now soule and body shall be combined, which formerly by death were parted, *and shall now, and for euer (as the Sun) shine in the fulnesse of glory.*

4. Now shall they enioy the company of all Gods Saints, the *Patriarkes, Prophets, Apostles*, and all Gods elect, know them and they vs, and their enemies also, and be thankfull to such as did them good, and this is so certaine, that it can not be denied.

For first wee shall see God, *and know him as wee are knowne*, 1. *Corin.* 13. 12. though not absolutely, wherof the Angels are vncapable, he being incomprehensible; but as a man standing vpon the shore of the Sea, seeth the Sea perfectly, & yet seeth not the depth nor bredth of it; so the Elect shall see God, yet not comprehend the depth of his greatnes, nor bredth of his power, nor height of his Essence, Maiesty, and glory : Then

we

A ioyfull
day to the
Elect,

We shal see
and know
one ano-
ther at the
resurrecti^on,

The Reasons.

1

2.

we shall see and know one another, the King his subjects, the Pastor his people, the Parents their children, the Husband his Wife, the Master his servants, and they them; and if they bee good, be thankfull to God for them; if bad, thanke God for pardoning their sinnes if they be saued; if damned, iustifying and praying God for executing his iust iudgement vpon them. This is confirmed out of the word of God, *Zach. 12. 10* *John 19. 37.* *They shall see him whom they haue pierced,* *Math. 7. 22. and 25. 37. 44.* *Luke 13. 28. and 16. 23. wisd. 5. 1. &c.* then our knowledge shall be perfect. 2. the soule by departing from the body, looseth nothing of his former knowledge, but rather his knowledge is clearer and more perfect, else how could they remember that they heard Christ, ate and dranke in his company, wrought miracles in his name? reason with him, when saw they him hungry? &c. *Math 7. 22. and 25. 44.* This is so plaine in Nature, that the very heathen thought this to bee a great benefit, that men, specially vvie men, had by death, that their knowledge

ledge; should be perfected in the other world, and that none could possibly attain to perfect wisdom & knowledge till he came thither, and as for that Pythagoricall fancie, that *men by washing in the River Lethe, forgot all they formerly did*, It is a plaine fiction, more to be derided then confuted; and *Plato* in his *Apology of Socrates*, relateth how *Socrates* being condemned by the Iudges, reioyced, that if the soules were immortall, then should hee see the famous men that liued before him. And *Tully* in his first booke of *Tusculan questions*, brings this as an argument *not to feare, but desire death*: and *Tertullian*, lib. ad *Martyr*. saith, *That the Martyrs shall iudgetheir Iudges*, which they could not, if they knew them not.

5. Christ our Sauionr will know vs, and call vs to himtelfe, *Come ye blessed of my Father, &c. and they shall see their desire upon their enemies*, according to their prayer in *Reuelat. 6. 10*. Now considering the premises, what childe of God would desire there should be no day of iudgement, or would seek a place to
hide

hide himselfe, or giue a penny to buy a pardon, to exempt him from appearing, and for euer lose God, heauen, & all the company of heauen, and communion of Saints, & not wish this day; and giue all vvorlly treasures, that this day might be hastened, and vncessantlly cry, and pray, *Come Lord Iesu, come quickly*: for now such as sowed in teares, shall reape in ioy, and haue all teares wiped from their eyes, and liue in perpetuall ioy, and their reioycings shall no man take from them, nor euer end.

Vse 2.

Secondly, knowing these things before hand, this should be a faire warning for good and badde to acquaint themselves now with the Iudge, and labour for grace, that being well prepared, and their Talents wel imployed, they might be sure of the Iudges acceptance, and the fauor and comfort of all his Saints. And so farre of the fifth Motiue.

The sixt
Motiue fro
the manner
of his com-
ming to
iudgement.

The sixt Motiue to Watchfulnesse, is the consideration of Christs comming to iudgement, who now vvill not come poore, contemptible, and in the forme of a seruant, as in the time of his first visita-

visitation, but in most glorious triumphant power, might and maiesty, and as a *Lion* most victorious of the *Tribe of Iuda*, to take vengeance of his enemies, and highly to reward his loyall Subjects. So we read in *Math. 25. 31.* *when the Sonne of Man shall come in his glory, & all the holy Angells with him, then shall hee sit upon the throne of his glory, &c.* The day was, when he (poore man, meek as a Lambe) stood before the iudgement seat of *Pontius Pilate*, proudly vaunting that hee had power to crucifie or loose him, *Ioh. 19. 10.* but in this day *Pilate* and all *Potentates* must stand and stoope before his foote-stoole to be iudged, and shall know, that hee onely hath all power in his hand, to saue and condemne.

The vse we are to make heereof, is to giue the Lord, now *all honour and glory*, and to kisse the *Sunne* least he be angry. The Vse.

Then secondly, we are to obserue the mystery of this, that is said in *Math. 24. 30.* *Hee shall come in the clouds of Heauen, with power and great glory*: which is to humble and to teach vs, that if wee will hereafter ioyfully behold him comming

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in the clouds, we must thanketully and gladly receiue and intertaine him now comming vnto vs in the clouds of his holy Preachers, who intill the gracious deaw of his Gospell into our soules.

Then thirdly, consider further in what blessed estate his Angels stand in, vwho shal accompany the Lord to iudgement, and most ioyfully and securely behould his glory, and now together with all the Saints of God, receiue the fulnesse of all felicity, (all enemies troden vnder feet) and if thou couldst wish then thy selfe to be one of his number, and not of Satans damned rabblement, then now labour for holinesse and true righteoussesse, that thou mayest then bee numbered amongst the Sonnes of God: then contrarily marke in what a miserable taking shall these accursed wretches be, in that they scorned, were ashamed of, and crucified our Sauour to death, reuiled and persecuted his word and ministers, flouted them and their appeales, against the sentences, cruelty, and vniustly denounced against them, which now shall be fauourably heard, and they seuerally pla-

plagued, so that to their cost anon they shall know how the Lord will take part with the Lambes against those sauage Lyons, let them then become now such as then faine they would bee found and reputed. And thus farre of the sixt motive.

The seuenth Motiue, concerneth the place where the Iudgement shall bee, which is evidently expressed, but guessed diuersly of diuers men: when our Sauour was demanded this question in Luke 17. 37. *Math. 24. 48.* hee answered prouerbiially, yet doubtfully, thus; *where soeuer the body is, thither will also the Eagles resort*: where hee draweth them from the curious question of the place to an higher demand, whether in that day they shall flee for safety & succour, euen thither where the body is, meaning vnder the harbour of his blessed wings, there shall they be secure, and no where else: where hee compareth the godly to Eagles, which are most sharpe sighted, & smell soonest from *their nests where their prey is*, as *Iob. 39. 31. 32.* so the Elect should in this dangerous time

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with

The seuenth Motiue, The place where the Iudgement shall be.

Mirā narrant e Aquila historici Aristotel de histor. animal lib 9 cap. 32. Aelianus de animal. lib. 1. c. 44. Plini lib. 10 cap. 12. Gualter in Math. 24. hom. 279. & in Luc. 17. 37. homil. 165.

with the eyes of Faith looke vnto him, and by the direction of his spirit, smell (by the afore-going signes) that his comming is at hand, and so prepare themselves to meete him, who is both the food of their soules, and their onely protector. This is all our Sauour speaks of the place, but others laboured to find the place, to wit vpon earth, euen in the *valley of Iehosaphat*, abusing *Ioel 3. 2. 12.* where he speaketh of the restitution of the Church, and the iudging of the enemies thereof: and least men should thinke this vnpossible, hee alludeth to that great victory mentioned in *2. Chro. 20. 22.* (and it had need bee a large valley that should comprehend all the world) *S. Paul* saith; *Then shall we which liue and remaine, bee caught vp with them also in the clouds, to meet the Lord in the ayre.* No further can I speake heereof; but our wisdom is, where God is silent, not to be talkatiue nor curious; sure it is, we shall be gathered to meete the Lord, and to bee iudged. Therefore let vs, (as the Eagle for her prey, and conseruation of her life) labour now by true

1. Thes. 4.
17.

Vse 1.
To be readily prepared to meet the Lord, & auoid security.

true repentance, a lively faith, and new obedience, to be gathered to the Lord, and then wheresoeuer wee meete the Lord, wee shall be euer with him, the members with our head: and as *Luk. 21. 34.* auoid drunkennesse, and surfetting, with all other vices which benum the heart and soule, and steale or dampe all Gods graces so in vs, that wee cannot minde, nor hearti'y amount vp to the contemplation and loue of the heavenly life, *Philip. 3. 18.* out *Rom. 13. 13.* and *1. Tim. 6. 6.* *Luk. 12. 20.* for (to our sorrow) we see that the whole care of most men is so fixed and settled vpon this life, that they neuer take comfort (but feare rather) of meeting the Lord in the ayre, nor neuer mention the day of iudgement, vnlesse it be in swearing, as God shall iudge their soules, &c. as if they had beene set in the world, but to learne to blaspheme, sweare, & curse themselues; whereas the while their meditations should run vpon this point; how they might most ioyfully and best prepared meet the Lord in iudgement. But these Mammonists (as watch) so turmoyle

*Plurima
pesuma pre-
siosa non
vniuersa.*

themselves vpon this earth, that they cannot spare any time to looke vp for the Lords comming to iudgement; and are like to Husbandmen manuring their ground all the yeere, but forgetting to sowe, so they labour for life, but forget death and piety, and so loose all the harvest croppe; and which is the more to bee lamented, these bee not the fewest number of men, for sinne and sinners neuer more then in these dayes since the light of the Gospell abounded. If an Asse or Oxe fall into a pit, all men will lift them vp; but if mans soule (then which nothing is more precious) perish, no man regardeth it; The wise man could say, that *the most men are the worst men, and that good men are odde men*, waspes and hornets swarme, but few painefull bees that gather the sweet honny from the flowers of Gods word, for the winter of eternall life, treasuring vp the combes of faith and good workes in the hiues of their hearts: Aske the *earth*; & it will tell thee, that it affordeth more matter for base pots, then ockre for gold: aske the *Gardiner*, and hee will answer,

answer, that he hath more Nettles then Roses, weedes then flowres; aske the *Traueller*, and hee will shew thee, that many tread the broad, but few the narrow way. And finally, aske thine own conscience, and it will certifie thee, that it hath a large Catalogue of dead works, but scarce one good thought, worde, or worke; and is it maruell they cannot looke once towards the place our Saviour commeth to iudgement.

The next Vse serues for terror to the wicked, who when they come to this place vnprepared, full of their sinns and vncleannesse, with guilty consciences and more heauy hearts and countenances, where will they stand then, seeing as *Psal. 1. 5. The wicked shall not stand in iudgement, nor the sinners in the assembly of the righteous, &c.* and the Iudge will be then so far from shewing them mercy, that they shall not bee permitted to stand vpon the same ground, as the Elect doe. A time there was, that when they came in place, all the company would giue them the hand, the best and highest roomes, and would be glad that

R 4

they

Vse 2.
For terror
to comers
vnprepared

they would accept of their company, but now Harlots and Lazars are magnified, and they placed among reprobates, and the worst people living: doth the Iust now heed what he doth, in displacing Gentlemen, and men of great worth, and placing poore and base fellows aboute them? this is iust *Salomons* Cenlurer, who saw *seruants on heyses, & Princes walking as seruants on the ground, Eccles* 10. 7. Oh this, dealing at the first appearance is enough to kill a proud heart! and yet there is no hope to helpe it; for now *thy Sunne sets at Noone, Amos* 8. 9. *and thy light is cleane put out, Ezech.* 32. 7. &c. and thou must trudge hence to vtter darkenesse, where is *weeping and gnashing of teeth*, insomuch as what way soeuer thou cast thine eyes, there is nothing but increase of sorrow, and of infinite perplexities of heart, and happy wert thou now if thou mightest still abide and build thee heere a tabernacle, but it will not be; for hee that shewed no fauor nor mercy to Christs members shall now finde none of Christ, and hee that scorned and disdained the Church militant

militant, shall finde no community with
 the Church triumphant, but be debar-
 red from all comforts; for if thou looke
 to the bounty of God for one droppe of
 water, now the well-springs of mercy
 are locked and dried vp, and remember
how thou hadst comfort, and Lazars pain.
 If to Gods iustice, *thou canst not answer*
him one to a thousand. If to his mercy,
 thou refusedst it offered thee, this is a
 day of Iustice. If for delay, thou hast de-
 layed ouer-long, and the abusing of thy
 time crieth for vengeance; for hitherto
 time and tide hath beene at thy becke
 & thou regardest it not, and now Gods
 turne commeth, who will not regard
 thee. If to the world, behold, it is all on
 fire, and that for thy sinnes that defiled
 it. If to thy kindred and friends, all ob-
 ligations of naturall affections cease, and
 they are zealous for Gods glory. If to
 wife and children, they are (for hus-
 bands and parents impiety) separated
 from God, and stand in the same trans-
 gression. If to thy Minister, he it is whom
 thou hast euer hated, robbed, persecu-
 ted, and which is another vexation, hee
 shall

No help a-
 ny where
 for the
 wicked.

shall anon sit in iudgement vpon thee. If to the Saints, they haue not oyle enough for themselves. If to thine own good workes, they as smoake vanish, being all done in hypocrisie, and for vaine-glory, and from an vnregenerate heart. If to thy former life, behold a blacke cloud of trecherous inditements against thee. If to Satan thy suggerer, he now stands in the like condemnation. If to the Angells, they are the haruest-men sent to gather the tares, and to cast them into the fiery furnace. If to the Iudge himselfe, he calls thee to surrender thy talents and stewardship. If to carnall shifts and helpes, the Iudge will not be corrupted with bribes, nor moued with flattery, nor deluded any longer with promises, nor terrified with threats, nor touched with pittie; thy threats will not bee respected, wringing of hands, pulling of hayre, tearing of thy flesh, weeping, howling, and endlesse lamenting will not be regarded, praiers be but babling, vowes past date, no truce, no sureties, no appeale, no repriuing, no delay, no repentance; a wicked life calleth for iustice,

stice, sin, for death; contempt of God, for
finall damnation : turne thee what way
thou wilt, there is no cōfort, euery crea-
ture proclaims that the mighty must be
mightily tormented; and woe is to the
wicked, for now it shall goe euill vvith
him; for the reward of his hands shall
bee giuen him : What shalt thou doe ?
looke vp to heauen, it is shut against
thee, to the Iudge hee commeth to de-
nounce the sentence : vnder thy feete
hell gapeth for thee, within thee is a
condemning conscience, without thee,
the bookes opened, about thee, the re-
probates mourning; to goe forward is
vnpossible, to goe backward is not per-
mitted, to stand still thou canst not, to
runne away is bootlesse, no remedy, but
miserably to sustaine and vndergoe all
torments and extremities of this feare-
full day and place, vnlesse now thou re-
pent, ioine with Gods Church, for-
sake thy former wickednesse, and that
thou maist die the death of the iust, liue
the life of the godly : and if thou vvilt
haue a wished place in iudgement, and
after in heauen with Gods Elect, get thee

a place heere vpon earth with Gods Church, bee not now separated from them in the exercifes of religion, and holy communion of Saints, and thou shalt not be diuided from them, in the enioyments of the fruits thereof; both in death, iudgement, and glory eternall in heauen; for looke what place and profession thou choosest heere now among the godly or wicked, and the like place shalt thou find with the like company in iudgement, and euer after: *Behold, I set before thee life, and death, good and euill, &c.* as in *Deut. 30. 15.* to the end: And thus farre of the second Motiue.

Two signes
forerūning
Christs
comm.ing.

The eight Motiue to watchfulnesse, is, the consideration of the glorious comming of the Son of God to iudgement, immediately after the whole world is assembled to the appointed place: but so, that first two euident signes shall goe before, the one immediately before his comming, or (as I may say) at his setting forth, which is this.

1. *There shall be signes in the Sun, &c.* as in *Luk. 21. 25.* *The Sea and the Waters shall rore, and mens hearts shall faile in them*
for

for feare, for the powers of Heauen shall be shaken, Luke 21.25.26. As for the signes in the Sunne, Moone, and Starres, Math. 24.29. saith they shall be darkened, (that is to say, as the learned expound it) Christs comming vnto iudgement shall be with such resplendant and vnspokeable glory, that euen the most excellent creatures shall bee thereat astonied, so that the Sunne and Moone shall bee darkened, and the starres, (as if they fell from heauen) giue no light; that is, these most glorious and bright-shining creatures, shall be clouded, obscured, and damped by the vnconceiuable brightnesse of Christs comming to iudgement, whereat the wicked shall despaire for feare, as Reuel. 6.12. to the end, (which place is an euident fore-running figure hereof, as that also in Exod. 19.16. to 20.) Then (the sea and waters shall for feare roare) least now they shall bee turned to nothing: such as dwell by the Sea side, obserue, that against tempestuous weather the Sea roareth; but this being a most fearefull day in respect of Gods inquisition for sinne and sinners, and all other acces-

Similie.

Similie.

accessaries therevnto, and no storme to the tempest of Gods wrath, they not onely roare, but as it were set out their feare, with all the strength and power they can, that so the Lord might respect and preserue the miserable sencelesse creatures, abused by mans sinfulness, *and the powers of heauen shall be shaken* as threatning a downefall, by reason of mans sinne, and the Lords indignation, and punishing of all sinners. As when the Father of a family punisheth and whippeth in his anger any one of the seruants, all the house, as the very children and seruants will feare, and so is it heere when the Lord in his vvrath commeth to punish all workers of iniquity, the Angells, the Heauens, and Saints of God, all subiect, and guilty of their infirmities, compared vvith Gods holinesse and perfection, cannot but tremble and quake (as we read the Prophets did in all their visions) much more in this. So likewise when the Master of a great family dieth, the whole house is troubled, the wife taketh on, the children weep, the seruants lament, the

the retainers mourne, the house is turned vpside-downe, hospitality giuen ouer, and all come to ruine, and desolation: so heere, when man (the center and glory of this world) draweth to his end and triall, and is like to bee vtterly confounded in hell fire. Oh Lord! What shall become, or to vvhath vse serues this world, the heauens, the earth, the sea, and all the powers thereof? but vvith man to be turned to nothing, or set vpon a light fire, to bee consumed to dust and ashes, (if the Lord in mercy do not otherwise determine and dispose of them) and is it any maruell that they tremble, quake, and roare for feare, and how much more should man, the cause hereof (seeing and knowing all these things) tremble, weepe and howle for his sinnes, now while time serueth, and he may be heard *but in these great water-floods of misery, they shall not come nigh him, nor be heard.* Wee see that onely an earth-quake, if it bee any thing vehement, is exceeding fearefull, & the least extraordinary inundation of waters very terrible, but now when the vvhole masse

masse globe of this world shal thus totter and shake; the mightiest seas and waters rore and rage for feare, and the glorious heauens become darke and dusky, how shall the hearts of men be appalled with dread and terror to behold the same, and the cause thereof: wise men preuent dangerous diseases, lest they take away their colour, and kill them; how much more should we here by the diet of sanctification so preuent Gods iudgements, that wee may expect them cheerefully, and be nothing agast, and escape this terror; for no earthquake to this shaking, no thunderclap to this noyse and fright.

The world
shall be fi-
red.

The second signe is ioyned with his most glorious comming, which is (in deluge wise) the firing of the whole world, so that it shall appeare no more, till it be renewed, (according to these quotations, *Psalm*. 50. 1. 2. 3. and 97. 3. 4. and 102. 26. *Isa*. 66. 15. 16. 22. *Dan*. 7. 10. and 2. *Thes*. 1. 7. 8. and 2. *Pet*. 3. 10. 11. 12. 13. *Reuel*. 20. 12. and 21. 1. *Math*. 24. 35. *Rom*. 8. 21. *Heb*. 1. 10. this fire shall (as a lightning before a thunder) goe before his

his presence (as *Exod. 19. 18.*) and this the learned take to bee the signe of the Sonne of Man in Heauen, that is, when this terrible fire shall flash before his presence, then all men expect his appearing: which fire, though it fill the world, yet shall it not consume, but purifie it, and cause it shine more glorious (as gold the corruption consumed, as *Rom. 8. 20.*) as at the first creation, to receive his Lords comming to iudgment, and so it shall appeare, as a new Heauen, and as a new earth, *Isa. 65. 17.* and *66. 22.* and *2. Pet. 3. 7. 10. 13.* *Reuel. 21. 1.* and this sight shall bee exceeding terrible to the wicked; for now, they see what manner of one the Lord is, (which before they would neuer beleeue) even a consuming fire, *Deutr. 4. 24.* *Heb. 12. 9.* and now againe are the words of *Isai chap. 33. 14. 15.* &c. forefiguring this day verified. The sinners in Sion are afraid, a feare is come upon the hypocrites, who among vs shall dwell with the deuouring fire, who among vs shall dwell with the euerlasting burning? Hee that walketh in iustice, and speaketh righteous things, refusing gaue of

S

oppres-

Mar. 24. 30

oppression, shaking his hands from taking of gifts, stopping his eares from hearing of bloud, and shutting his eyes from seeing euill, &c. which things because formerly they did not, now this fire shall ceaze also vpon them, as the beginning of their sorrow, and a taste of Gods fiery wrath, and burning displeasure. But to proceed further in this hote subiect, I cannot, nor list not, neither is it needfull. Only let the terriblenesse hereof, now whiles time serueth, moue vs to due and careful watchfulnes and preparation, that then this fire, nor any other, annoy vs not, no more then *Daniels* companions were in the fiery Ouen, but rather that we euer labour to be filled with the heavenly fire of Gods loue and spirit, which will consume, coole, and quench all other fires whatsoeuer.

Vse to
watch a-
gainst this
fire.

Dan. 3. 19.

The ninth
Motiue.
Christs sit-
ting in
iudgement
vpon the
throne of
his glory.

The ninth Motiue to watchfulnesse, is Christs sitting in iudgement, vpon both Elect and Reprobate; for thus we read, *For when the Sonne of Man commeth in his glory, and all the holy Angels with him, then shall hee sit vpon the throne of his glory, Math. 25. 31.* whereby it seemeth that

that a throne of Estate shall be set for his Maieſty, and the rather, becauſe in *Mat.* 19. 28. the Apoſtles are ſaid, that *they ſhall ſit alſo vpon twelue thronas, and iudge the twelue tribes of Iſrael*: but what manner of Throne this ſhall be, wee cannot well define, becauſe wee haue heere nothing but the name thereof (*viz.* the throne of his glory) and therefore vvee are not to be ouer-curious heerein, but ſuſpend our iudgements, rather then to imagine any particular likenesſe of the maieſty hereof in our mindes, till in due ſeaſon wee ſhall ioyfully behold it vvith our eyes: but ſure wee are that it is a throne of glory, becauſe it is mentioned in ſo many places (as in *Dan.* 7. 9. 10. *Pſal.* 9. 4. *Math.* 25. 31. *Reuel.* 4. 1. 4. and 3. 21. and 6. 16. and 20. 11.) albeit I deny not, but that many things heere ſpoken, are deliuered in figure, according to mans capacity, and proportionable to the manner of worldly Monarchs & Kings; who, when they ſhew themſelues to their ſubiects in their Royall Maieſty, and doe ſit in iudgement, then they vſe to aſcend to the Thrones of their king-

domes, and there in all glorious, graue, and solemne, high and magnificent estate shew themselves vnto their people, and such as they iudge: so it is here vndoubtedly, when our Lord and Saviour Christ Iesus is this day to shew himselfe in most magnificent, triumphant, and glorious manner, before all Princes & Nations of the world; meete it is that he should shew himselfe in the highest degree of his honour, power, and maiesty, and sit vpon the throne of his glory, to iudge all the world, & that in such honourable and dreadfull manner, as all flesh, enemies, and loyall subjects bee enforced to glorifie his holy and blessed name. This throne is figured (in 1. King. 10. 18. 19. 30.) by *Salomons throne*, which hee made, not onely to set out his royalty (for other Kings could haue made the like) but for the vse thereof, which was to signifie vwhat vertues and graces should be in a King and Iudge aboue all other men: and withall to prefigure the excellent graces which should appeare in the Prince of Peace, and Iudge of all the World,

Salomons
Throne compared with
Christs,
whereof it
was a figure.

as thus bricfly, viz. 1. For the forme thereof: It was a great throne, for the great King: so this throne of glory is said to be in *Reuel. 20. 11. Iohn saw a great white Throne* (and great indeede must that Throne be whereupon sitteth hee who is called the great God, as *Tis. 2. 13. Luke 1. 32. and 7. 16.*) then it was *white*, signifying the innocency which should be in a King, and so figuring the glorious and diuine brightness and integrity in the *King of glory, Cantic. 5. 14.* 2. The matter was *iuery* and *golde*, signifying that the Kings hart ought to be simple, innocent, pure, and voyd of all corruption, and Christ herein passeth all Iudges. 3. The Throne had steps to ascend vnto, to signifie that iudgement should be giuen with aduise and deliberation, and not hastily nor rashly, *Gen. 11. 5. 6. and 18. 21.* and to signifie that hee should excell all other in vertue, as Christ doth. 4. The toppe of the seat was round behinde, to signifie the simplicity and perfection of the Kings harts. 5. The staies or pummels whereon the King leaned, declared that the Kings estate stood

*Pet. Martyr
Mar. Borch-
haus in 1.
Kin. 10. 18.*

*Gen. 28. 12
13.*

vpon these two stayes; to wit in defend-
 ing the godly, and punishing the wick-
 ed. 6. The *Lions* noted that hee ought
 to be strong and couragious in his rule
 and gouernment, and yet milde and lo-
 uing, & the *footstep was of gold* (as 2. *Chr.*
 9. 18.) to signifie that a King should
 contemne *bribes & rewards* which blinde
 Iudges eyes, &c. and all these vertues are
 foretold and found to be in Christ, as in
Ishal. 11. 2. to 11. *Psal.* 45. 6. 7. *Luk.* 11. 31.
Heb. 1. 8. Then moreouer it is called the
 throne of his glory, because his iudge-
 ment shall bee such, as shall redound in
 all respects, by all people, Reprobates as
 Elect, to his honour and glory; for hee
 will so sincerely, vprightly, iustly, yea
 and mercifully iudge the world, that e-
 uen Sathan himselfe, and al Reprobates
 (how wicked and malicious soeuer they
 be) cannot chuse but rebound all glory
 vnto God, and say *Righteous art thou O*
Lord, and iust are thy iudgements, *Psal.*
 119. 137. though notwithstanding they
 could wish that the execution of the
 sentence were reuerfed, yet (how soeuer)
 they shall confesse that they haue iustice
 with

with fauour, ministred vnto them, farre infinitely about their desert, as Fathers vse to their rebellious sonnes; they cast out of their houses, and stone to death, *Deutr. 21. 18. &c.* So that God shall be glorified by the damnation of the wicked, as by the saluation of the Elect, and then shall be fulfilled that figure in *Reu. 5. 11. &c.* and *7. 9. &c.* *I beheld, and lo a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lambe, cloathed with long white robes, and Palmes in their hands, and they cried with a loud voyce, saying, Saluation commeth of our God, that sitteth vpon the throne of the Lambe, and all the Angells which stood round about the throne, &c. fell before the throne vpon their faces, and worshipped God, saying Amen. Praise, and glory, and wise dāme, and thanks, and honor, and power, and might, bee to our God for euermore, Amen.* Now the reasons why our Sauour Christ is said to sit vpon the throne of his glory, to iudge the world, are these.

1. Because God the Father commit-

S 4

ted

The Reasons
why Christ
is said to sit
vpon the
Throne.

Iob. 1. 9. 1.
Abbs' bristi
sufficiens
sed non effi-
cax omni-
bus.

red all iudgements to the Sonne, Iohn 5. 22.
27. Acts 10. 42. and 17. 31. Rom. 14. 10.

2. Because according to his holy and gracious couenant, he shedde his bloud for all mankind, which some receiued, and others refused, Heb. 10. 29. &c. for though it was sufficient to saue all, yet by reason of their vnbeleefe, it was not efficient to all, Luke 19. 14. 27. Iohn 1. 12. and therefore meet it is that hee shall glorifie the beleeuers, and punish the wicked.

3. The Church was to be glorified, by whom it is iustified, and that is Christ Iesus Iohn 1. 29. 36. and 1. Iohn 1. 7.

4. For the comfort of the godly, that they need not be afraid of this day, for he that is their Father and Sauiour shall be their Iudge.

5. Meete it is, and right, that hee should iudge such as iudged, and persecuted him, and his Elect, formerly, &c. yet we are to vnderstand that albeit the whole iudgement is committed to Christ; the father and the holy ghost are not excluded simply and altogether, for this were a diuiding of the vnity of the deity: true it is, Christ shall iudge his

The whole
Trinity
iudgeth.

his people, but in all respects according to the will and decree of the Father, and the holy Ghost, who shall also sit in the throne, and giue together full assent & consent, authority, power, and approbation therevnto, as at the deliuering of the Law at *Sinai*, *Exo. 20. 1.* Christ spake the words, and deliuered the Law, as the messenger and foundation of the covenant, and reconciler of mankind to his father, but the father and the holy Ghost were there present, and agreeing therevnto : so heere this iudgement shall proceed from the plenary approbation of the whole Trinity, though the Sonne onely sway the whole action and be himselfe the Administrator and Pronouncer of the sentence, which done *hee shall deliuer the Kingdome to his Father, that so God may be all in all, 1. Cor. 15. 24. 28.* But as the *sitting and Throne* shall bee very comfortable to all Gods Elect, Men and Angels : for now the Church Militant and Triumphant shall bee perfected, and glorified, and freed from all feares, labours, afflictions, pre-eminences, and henceforth enioy everlasting

Vse.

The figure
of this
Throne o-
pened.

Caluin.

Hugo Card.

Quintus.

Peyerius.

lasting felicity; so will it bee most feare-
full and terrible to the Wicked, vvho
hence must all with heavy hearts depart
to the place of Execution without re-
medy, there to be tormented eternally
in hell fire. Then that this *Throne* shall
bee terrible to the wicked, both in re-
spect of the *throne* it selfe, and of *him that*
sitteth thereupon, appeareth out of *Daniel*
7. 9. 10. who thus figureth it out; *I be-*
held till the Thrones were set up, (which
were as inferior seates for the Lords assi-
stants) *And the ancient of dayes did sitte,*
(that is, God so called in respect of his
eternity, *Iob 36. 26.* and of his wisdom,
Iob 12. 12.) *whose garment was white as*
snow noting his authority, *Gen. 41. 42.*
(and the haire of his head like pure wooll)
signifying his innocence and integrity
in Iudgement. Then (*his throne was like*
the fiery flame) to signifie that God is a
consuming fire, to consume his enemies
round about, and that God dwellerh in
a light that cannot be attained vnto, and
as the fire is bright and giueth light: so
all things are knowne to God, and that
his iudgment shall be manifest to all the
world:

world : then his throne is compared to fire, for he shall come to iudge with the zeale of Iustice, as hote as fire; and as the fire purifieth gold, and consumeth stubble, so God shall come as fire to punish the euill, and purge the good : (*and his wheelles as burning fire*) shadowing his incredible swiftnesse to iudgement; and they are *fierie*, because his comming cannot be hindered : (*a fiery streame issued, and came forth from before him*) : first, by the floud, signifying the perpetuity of the punishment of the wicked : secondly, by the *fire*, the sharpenes thereof : thirdly, by the *issuing* or *swift motion*, the power thereof, which as the course of a streame, cannot be stayed : so that heere wee haue three properties of Gods iudgement : 1. it is most constant, as the floud alwaies runneth : 2. it *lightneth all places*, as the fire : and 3. goeth through euery where, as a floud issuing forth, and running along, &c. Now if the shadow of the Iudge, and his throne bee thus fearefully set forth in a figure, (whereof euery childe is capable) how terrible will the body and sight it selfe appeare

Lyra.
Glossa inter.

Polanus.

Eccolampadius.

Hugo.

Polan.

Innius.

The Vse
for terror.

appeare to the wicked, when he can see
 nothing on euery side but consuming
 fire, and that in such ghastfull manner,
 as no witte, nor minde of man can con-
 ceiuē, and if before the sentence be (*by
 the Auncient of dayes sitting vpon the fiery
 throne of iudgement*) denounced, the ter-
 rors and frights bee thus vnspeakeable
 fearefull to all reprobates, that they (as
 in greatest thundring & lightning) can-
 not abide to behold it, but are ready to
 sinke, euen to hell it selfe, what shall they
 miserable wretches doe, when the sen-
 tence is given, and fully executed vpon
 them? if the eve and vigill of the second
 death be thus dreadfull and comfortles,
 how gastly and wofull shall the feast it
 selfe, and the time of this holy solemn-
 ization be? if the suburbs bee so fiery,
 what burning shall there bee in that hel-
 lish city? and if the Diuels themselves
 being spirits cannot abide this burning,
 how much lesse shall corporall men doe
 it? all feares be nothing to this terror,
 al torments be but sports to this death,
 what then shall wee doe to preuent all
 this, but as is aboue-said, and euen as *I-
 saiah,*

saiah, chap. 33. 14. 15. aduiseeth, saying; who among vs shall dwell with the euerlasting burnings? Hee that walketh in iustice, and speaketh righteous things; refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of bloud, and shutting his eyes from seeing euill: Hee shall dwell on high, &c. and so much of the throne of God: And so farre of the ninth Motiue.

The tenth Motiue to watchfulnesse, is the manner of Christs proceeding in iudgement: for first, before him shall bee gathered all Nations, (Hee being set vpon the throne of his glory) and he shall separate them one from another, as a Shepheard separateth the sheepe from the goates; and hee shall set the sheepe on his right hand, and the goates on the left, Math. 25. 31. 32. 33. Where first note, heere is no producing of Witnesses, nor impanelling of Iuries, because the Iudge himselfe knoweth the very secrets of all hearts, and is perfectly priuy to euery mans waies, according to Reuel. 2. 23. All the Churches shall know that I am hee which search the reynes and hearts, and I will giue vnto euery one of you

The tenth
Motiue.
Of Christs
separating
the Elect
from the
Reprobate.

Iohn 8.9.

Esa. 65.

you, according to your workes. And besides this, every mans guilty conscience shall be (as a thousand witnesses, and as a booke of inditelements and evidences against him) assenting and consenting to this proceeding of his Iudge, Rom. 2. 15. 16. and 1. Cor. 4. 5. Math. 16. 19. Reuel. 20. 12. and so remaine vpon the file that day: this separation of the wheate from the tares, of the sheepe from the goates, and lambes from the wanton kyddes, is the entrance & beginning of the execution of Gods iudgement vpon the wicked, which how gastfull and distastefull it will be to the diue!s themse!ues, as also to all Reprobates, no heart can conceiue, nor tongue relate. In this life the goatish worldlings lord it, and scorned to be set on the worser hand, but now they are faine to stand below and giue place to their betters, for the Iudge of all the world can easily discern *betweene the precious and the vile*, and place cyther of them in their proper rankes: and now the wretches full of sorrow see how the day is like to goe with them; for the Iudge himse!fe many yeeres before told them

them vpon which hand the Reprobate should be placed, though they regarded it not, but applied it to others, iudging others for left-handed men, and not themselves, but now the conscience gnaweth, and crieth guilty: formerly they were full of presumed faith and hope, neuer doubting to say they doe it to be thus placed, but now the wretches which they scorned to place vvith their dogges, appeare cheerefully with great boldnesse on the better hand, before the faces of such as tormented them, and tooke away their labours; this killeth the proud and haughty heart, and casteth them downe to hell gates; now could they wish they had neuer beene borne, or being borne, had ledde *Lazarus* life: now with the *Leaper* they put their hands vpon their heads, and cry, *I am vncleane, I am vncleane*, *Leuit.* 13.45. Now they see all the gates and well-springs of mercy locked, and quite dried vp; now the worrne of Conscience (as a greedy Wolfe, Viper, or Vulture) beginneth a fresh to gnaw their hearts, and will neuer die, and thus be-
fore

Wisd. 5.

fore the Iudge speakes a word, they iudge themselves, who would not doe it, when they were required so to doe, and now they see, and for greefe eate their hearts, and weepe in their soules, that for so momentany shadowes of pleasures and profits, they were so mad as to renounce God, forfeit heauen, sell themselves to hell torments, and dispossesse themselves of eternall blisse, which might easily be attained, if in the time accepted they had accepted thereof: Oh that they might but once againe, but for a little time, return to the world againe! oh, how would they (knowing what they know) repent, fast, pray, yea doe all good workes, specially to Christs brethren, how deeply would they lament their sinnes, reforme their liues, and in all things obey the watch-men of their soules, who euer formerly they hated, and whose hearts and soules, of set purpose they vexed & grieved with their drunken abominations: since the time their soules were separated from their bodies, their case was euer lamentable, yet desired to see this day, in hope

hope of some comfort, when they received their bodies, and when the Lord came to iudgement, but now euery way the case is worse, soule and body must together trudge to hell fire for ever, and who is able to abide that burning: they desired poore wretches, to appear soule & body this day before their iust Iudge, and to come once more to hearing, and to haue their causes more thoroughly heard and scanned; but (alas) how are they repelled, *as unknowne, and workers of iniquity*, *Math. 7. 22. 23*. Now could they wish that soule and body had neuer come together, but that the body had still rotted in the graue. Alas! now what shall they doe? there is no place to hide them, nor flee vnto for releefe, seeing they haue so hainously prouoked the Lords wrath, while time and tide serued, they regarded it not, now Gods turne commeth with his sword of Iustice to cut them off, and so this day is turned vnto night, woe bee vnto them that euer they sinned.

The vse we are to make now in good time, of this dolefull appearance, serues
 T both

Vse.
 To repent
 in time.

both for terror to the wicked, to repent
 in time, and for wholesome admonition
 to the godly to beware of hypocrisie, or
 apostacie, or backe-sliding from the
 Lord; we see heere the lamentable per-
 plexity of the wicked, and reward of
 unfulnesse, and how the whole state is
 in one moment overturned, and that
 such as rooke themselves in respect of
 their saluation cooke-sure, doe fall to
 desperate ruine, albeit in their life-time
 they thought they had such abundance
 of faith, and the same so powerfull, that
 they could not perish possibly, and if
 faith failed, yet entreaty and crying for
 mercy would effect it, but now (foolish
 had I wist) cometh in too late: as had
 I wist of this, I had not made my belly
 my God, my lands my heaven, my
 manimon my master, my goatish leche-
 rie my solace, this world my portion,
 and I bried in that whereof I am now
 confounded, and euer shall be ashamed.
 Now they repent, and euer shall repent,
 that they no sooner repented, but this
 repentance is but the feeding of the
 worm of conscience: now they (though
 too

too late) finde who is the greatest lyar, *Michajah* the true, or *Zedechiah* the false Prophet: the faithfull Preachers, or deceitfull hypocrites: the word of God, or the perswasions of the world: the counsell of the faithfull, or deceitfulness of sinne: the warnings of the zealous Ministers, or the damnable wiles of *Sathan*. But now what remedy, it is too late to be wise, there was a time vvhhen they might escape hell, but now shall be no time for euermore. Yet to vs that as yet liue there is remedy enough, if vve will accept of the acceptable time, these frights and feares shall not touch vs.

1. If first, we will euery man betimes watch and wake to God, and seriously with mature, sad deliberation, consider in what a dolefull case mans sinfull soule shall that day stand, and what paines, endlesse, pittilesse, and remeddesse, are ordained for all prouokers of Gods wrath and vengeance, and therefore now let vs preuent his iudgements, embrace his mercies, be thankfull for this timely warnings, and not delay amendment of life.

Remedies
to escape
Hell.

2. Consider how hartily thou wouldest wish then, that in this world thou hadst reformed and framed the whole course of thy life, according to Gods reuealed will in all points, and doe so now speedily, and no longer heape *so thy selfe wrath against the day of wrath*, but yeeld *unto the Lord the honour due unto his name*, Rom. 2. 4. and 2. Cor. 7. 1. else thou shalt wish in vaine, that thou hadst abated thy haughty stomacke, and humbled thy selfe vnder the mighty hand of God, obeyed his Ministers, & watched for this day, but all too late.

3. Looke what paine and penance thou wouldst then gladly vndergoe, to obtaine saluation, if in that dreadfull day it should bee granted thee, and doe it now voluntarily, assay, labour, and liue so now in such sort as thou wouldest wish, then thou hadst liued in, that thou need not heereafter take vp the fooles prouerbe, I neuer thought of it, else be sure the Iudge will ouer-turne all thy stuffe, more thoroughly then *Laban* did *Iacobs*, & search all the corners of Ierusalem as with a cādle, & thou shalt be vn-
able

able to hide the least thought from him, much lesse the originall as actual impieties, & abominations of thy sinful life.

4. Consider, that as his promises be most free to all that in due time will accept therof: so in that day wil he in iustice most seuerely punish the contemners therof.

5. Marke here with me the superexcellēt purity, and diuine sincerity of Christian religion, and the vpright integrity it requireth in every man, and with what exquisite precisenesse it exacteth the same purity in daily practise, and therefore see that against the day of death and of iudgement *thy croppe be answerable to thy seede sowne,* Galat. 6. 7. 8. *Ier. 12. 13.* and therefore setting now and for euer aside all prophanenesse and v-nion, or communion with the wicked, and all wickednesse; addresse thy selfe, (if thou wilt then escape this punishment) to lead a pure, sincere, & vpright life, according to the contents of the fifteenth Psalme; and to the purity and sole sincerity of the religion thou professest; for thou now seest that the vngodly shall not stand in iudgement, nor

the sinners in the assembly of the righteous, *Psal. 1. 5.* therefore approue now thy selfe a wise man, strue for this heavenly prize, and looke not backe to *Sodom* with *Lots* wife; when thou mayest escape hell fire: the difference betwene a wise man and a foole is; a wise man will foresee a mischiefe ere it come, and auoid it: but a foole will doe neyther.

Vse 1.

Vse 2.

Here first wee may see what shall be done vnto the men whom the King of Kings will honour, they shall be preferred farre above the honour King *Assuerus* bestowed vpon *Mordecai*, *Ester 6. 9.* and *8. 15.* and *9. 4.* for as in great Assises Noble men, and men of worth, are for honour sake made to sit on the bench with the chiefe Iudge: so the Elect (as standing below in a place too low for them) are now called to sit vpon the seat of iudgement, with the chiefe Iudge, to iudge the wicked, as *Luke 22. 30.* which passeth all the glory of this world by infinite degrees, and yet such honour haue all his Saints, and after thence goe to greater, euen to life eternall, the excellency whereof

whereof, the wit of man in this life is vncapable: and therefore as I haue no tongue to describe it, no more haue ye eares to heare it, onely let vs beleeue it, and neuer cease to pray for it, vntill wee come and enioy it, and in the meane while, seeing the Scriptures (as of purpose) be sparing in describing these celestiall ioyes, I will not be copious in relating them, but contain my selfe within my meASURE and labour, to bee wise with sobriety, which the Lord grant me to doe.

The second vse we are to make heereof, is this, that seeing the ioyes of the Elect, and the glory of the Kingdom prepared for them, is vnspeakeable, glorious, and blissefull. It stands all men and women vpon to long for it, and by all meanes whatsoeuer it cost them, to labour to obtaine it, and no longer to fixe their hearts vpon this life, and world so deceitfull and transitory: and if *Cleombrotus* an Heathen man, reading but a booke of *Plato*, concerning the immortality of the soule, and the felicity thereof, was so rauished with the desire of that

Vse 2.

Cicero lib. 1.
Tusc. 4th

Thom Moor.
in Propia.

Math. 13.
41-45.
Gall. 2:20-33

estate, that to enjoy it speedily, hee cast him-
selfe headlong into the Sea: and yet *Plato*
beeing a Pagan, writ of that subiect but
plain, naturally, blindly, & vncertainly,
but we haue a sure Word, & are taught
heereof in Christs owne Schoole, not
blindely, but plainely, diuinely, and
most truely; and that not by *Plato*, but by
the Iudge himselve, who will not de-
ceiue, nor be deceiued: and yet are (for
all that) still lumpish at the report here-
of, and as it were dead, our hearts (as is
to be feared) testifying vnto vs that we
haue no part in that heavenly Country,
specially because wee be so desirous and
eagre of this life, as if soule and body li-
ued and died together without hope of
resurrection, or eternall life; else surely
we would, as that *Marchant* and *Jeweller*
in the Gospell, sell all to procure it, & not
as *Esau* resigne our birth-right, and all
tittle to Heaven, for a messe of redde
broath, or for a trifling pleasure or
profit, lose an inestimable good, and
what are the best things in this world,
but vanity and vexation of spirit, and
God forbid that we for such should lose an

an vnvaluable prize : a wise Pilgrime will forbear all delights , that hinder his returne home, and reserue all pleasures, vntill he come to his owne country; and so should wee poore pilgrimes in this strange country, cast vp our eyes to heauen our country, and iourneyes wilhedend, and be much greened when by the least meanes wee are out of our way thither; and be sure euer to vse the things of this life as a Pilgrime doth his staffe, who makes much of it, while it furthers him in his way; but if it trouble him, he flings it away: and questionlesse, who soeuer desireth earnestly, and perswades himselfe of saluation, will little regard the ioyes of this sinfull, troublesome world, but still will call, *Come Lord Iesu.*

The third Vse should serue for a warning to the wicked, who cannot abide in his heart any of Gods Elect, if hee beare the name of a godly man, nor yet of his Ministers, if he be a strict reproouer of his sinnes, but euer rideth and derideth them, slanders, reuiles, and abusethe them with all indignities, and ioyeth

Renel. 22.

Vse 3.
Is for warning to the wicked.

Mat. 25. 34

eth in nothing more, then in spoiling,
 beggering, and persecuting them; but
 one day they shall heare our Saviour; &
 their Iudge, name them the *blessed of his*
Father, & call them cheerefully to him;
 to iudge them, *Math. 19. 28. Luke 22. 30.*
 and *1. Cor. 19. 1. 2.* and doe they not now
 make a faire hand, to mis-call fitch as
 Christ calleth blessed; that is, intire and
 dearly beloned to him & to his Father,
 precious and glorious in his sight, what
 welcome and entertainment doe they
 hope for this day? when they stand be-
 fore the Ministers, they reuiled, robbed
 and persecuted: what fauour canst thou
 O bloudy persecutor and robber of
 Christ and his Ministers! expect at their
 hands, or with what face canst thou de-
 sire them speake a good word for thee,
 that thou maist be receiued to heavenly
 Tabernacles, but rather looke that they
 will aggravate thy sinnes to the Iudge,
 to reward thee as thou didst serue them,
 and to execute iudgement mercilesse to
 thee; that shewedst them no mercy,
 loue, nor kindenesse, not so much as to a
 dogge. Be wise then in time and make
 them

them thy friends, that (as *Abraham* for *Abimelech* and *Iob* for his three friends) they may now pray for thee, and then giue testimony of thy reformed & godly life, else thou art like to finde as little fauour from them, as the rich glutton found of *Lazarus*, *Luke* 16. 25. 26. but aboue all, humble thy soule in true faith and repentance, and make now whilest thou heere liuest, the chiefe Iudge himselfe thy friend, and he will fully secure thee, and if the chiefe Iudge take thy part, all the bench will, and whom the King fauours, all the Court will doe so likewise. And so saite of the tenth Motiue.

The eleuenth Motiue to watchfulnesse, is to consider the manner of Christs proceeding in iudgement vpon the Elect and Reprobate, which shall be by a true and iust triall of euery mans particular life heere ledde, be it good or euill: none shall complaine of partiality, or want of due triall, not indifferent hearing, for, *shall not the Iudge of all the world doe right?* *Gen.* 18. 25. *Psal.* 96. 13. yes, Christs proceedings that day with all

Gen. 20. 7.
17.
Iob 41. 8. 9.

The 11.
Motiue.
The manner
of Christs
proceeding
in iudgement.

all the world, shall bee most righteous, sincere, and vpright; for as at the barre of an earthly Iudge, the prisoners are from the goale, brought forth and presented before the Iudge, and there the bookes are opened, their causes examined, and they according to the produced evidences, acquitted or condemned: so in that great day, shall every man without exception, be brought before Gods tribunall to be tried, *according to their workes*, 2. Cor. 5. 10. Math. 25. 35. 42. because their outward workes are plaine evidences of their hearts and inward graces or vices. Now the manner of this manifestation is two-fold: first, their workes must be made known what they be: secondly, they must be prooued to be good or euill. The revealing of the workes is said in *Dan. 7. 10. Revel. 20. 12.* to bee *by opening of the bookes* (not that God hath or needeth bookes to register all mens workes; for this would imply, that his memory were defectiue, brittle, and failing, as mans; and so were hee not a most wise, perfect, omniscient, and an all knowing God, in and of himselfe, but

The manner two-fold,

What is meant by opening the booke.

but it is so said in respect of the weaknesse of our capacity, which otherwise cannot conceiue Gods mysteries, but by earthly similituds, and comparisons, as *Iſa. 28. 9.* for we are very children in heavenly things: tell a childe of the latter iudgement, and the circumstances thereof, and he vnderstandeth nothing thereof at all, no more then if you told him parables, and why? but because hee is a childe, and this booke is to him as clasped (or sealed) as that in *Reuel. 5. 2. 3.* *so the naturall man perceiueth not the things of the Spirit of God, for they are foolishnesse vnto him, neyther can hee know them, because they are spiritually discerned, 1. Cor. 2. 14.* Therefore the Lord in mercie humbleth himselfe, lispeth and speaketh after the manner of men; for as Iudges when they come to the bench, and the prisoners are set before them, then the bookes of their information, evidences, and inditements, &c. are opened and read before them, whereupon a Iury is impanelled, to determine whether the parties be guilty or not, and then accordingly the Iudge giueth sentence

What, and
how many
bookes be
opened,
1. The
booke of
Gods word

2. The
booke of
conscience.

tence: so shall it be heere, that albeit all things are open in his sight, and hee ever knoweth all mens workes; (as if hee had written and read them out of a booke, *Psal.* 139. 16. *Ier.* 23. 23.) yet it is said, that then the bookes shall bee opened. These books be, first, the Word of God, which is the ground and foundation of all; for as the Law was delivered at Sinai, to be a rule for euery mans life, and the Gospell a rule for faich, so now must all bee iudged according to that booke. So our Sauour affirmeth in *Iohn* 12. 48. and 17. 20. The word that I haue spoken shall iudge him in the last day: and saith Paul, *Rom.* 2. 16. At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospell. The second booke is the booke of euery mans Conscience, *Rom.* 2. 12. 14. 15. They shall shew the effect of the Law written in their hearts, their Consciences also bearing them witnesse, and their thoughts accusing one another, or excusing: for the Lord by his secrets and omnipotent power, shall in that day so awake and touch euery mans conscience with the guilt of their sinnes, (which now is rock

ked in the cradle of security, and sleepeth as a snorting dogge, or as a clasped booke is shut vp, that it dare not peepe not mutter) that they all shal be brought as fresh and perfect into their remembrance, as they were the very day they were done, with all the circumstances thereof, that possibly they cannot bee denied, 1. *Cor.* 4. 5. So that being left excuseless, needs they must confesse them, as men at the gallowes, and holding vp their hands, cry guilty, as *Gen.* 4. 13. *Iob* 20. 28. *Math.* 27. 4. *John* 8. 7. 9. for their Consciences shal be as a thousand witnesses, enforcing them to accuse, iudge, and vtterly condemne themselves, before the Iudge doe iudge or condemn them, which will be the cause that they shall not bee able (as wicked as they be) to finde any fault with the Iudges proceeding against them, for they (confounded at the sight of their sinnes) will abhorre themselves, and confesse they deserved all punishments as God will put vpon them, and more too, and to the Lord shall bee iustified by the Reprobates themselves. The third booke is,

the

The book
of Life and
Election.

The booke
of Gods
workes.

The 1. vſe
of theſe 4.
bookes.
The vſe for
Gods word.

the *book of life*, that is, of mans Election, *Reuel.* 20. 12. 15. mentioned also in *Pſal.* 69. 92. *Dan.* 12. 1. *Philip.* 4. 3. *Ren.* 3. 5. and 13. 8. and 17. 8. and 21. 27. and 22. 19. *Ex.* 32. 32. 34. *Iſa.* 34. 16: Now according to theſe three bookes the world ſhall bee iudged, whereto may bee added the *fourth booke*, which is the *booke of Gods workes*, which for 2000. yeares inſtructed the world, and by which the holy Patriarkes profited exceedingly; witneſſe the Patriarkes all from *Adam* to *Mofes*, and alſo the booke of *Iob*, and that this ſhall be iudge, may be gathered out of *Rom.* 1. 19. to 26. *Pſal.* 19. 1. &c. and 8. 2. &c. and theſe bookes may properly be ſaid to be ſo many witneſſes, for, or againſt them that day.

The Vſes then wee are to make of theſe bookes are theſe:

1. That euery man bee watchfull to ſtudy the whole booke of Gods worde, ſeeing we muſt be iudged by the ſame, that ſo they may know what to doe, and what to leaue vndone: wee ſee theeues, though they regard no Lawes nor equi-ty, yet vwhen they be attached, and ſee

see they must appeare at the Assises, they will be very carefull to peruse vvhhat statutes make for them; or against them; that so they may in that day be able to answer according to Law, and by Law plead, defend, and free themselves: and how much more should vve doe so, seeing the danger is greater; and we know wee shall bee iudged by this booke of bookes, especially seeing we are beforehand fore-told and commanded so to doe? (as *Deut. 6. 6. &c. Iosb. 1. 7. 8.*)

2. Then; in that wee shall be iudged by the booke of Conscience, (the great Chancery booke) we must be carefull so to line according to the prescript rule of Gods word; that vvee sinne not against our consciences; nor knowledge in the word of God; for there is no burthen to the burthen of a wounded conscience; euer forecasting fearefull things; iudging and condemning himselfe (as *Iudas*, who seeing the greatnesse of his sinne; (and not of Gods mercy) accused and hanged himselfe, not able to abide the horror thereof) and therfore if our conscience controule vs, let vs in prayer, re-

Vse 2.
For Con-
science.

*Tenera res
conscientia,
qua nec
tangi, nec
angri potest.*

*To Use for
Gods elec-
tion.*

penitance, faith, & new obedience, speedily be reformed, and quiet it, else let vs assure our selues, that howsoever worldlings say, that Conscience is hanged, it will reuiue and hang vs; for it is resembled to a bawling Mastiffe, which thogh at his Masters doore it fall asleepe, yet if any awake him, he will take him by the throat; and so will a wounded Conscience awake when the Lord by any iudgement toucheth it, and cause vs destroy our selues: for the Conscience is choyce and tender, like the Apple of a mans eye, the least moate will chafe it, and disquiet the whole man: and therefore must we charily keepe it as the apple of our eye, which is done by eschewing all euill, and doing all good wee can to all men.

3. In that vve shall be iudged by the booke of life, that is, if God hath before all vworlds elected vs to saluation, then shall we vndoubtedly be saued, else not: Now for the making our Electiō sure to our selues, or rather, for the assuring of our selues, that we are elected, vve must haue an earnest care to leade godly liues stored

stored with all heauenly graces, as *Peter* exhorteth, saying, *Ioyne vertue with your faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlines, &c. Make your Calling and Election sure; for if you doe these things, you shall neuer fall, 2.Pet. 1. 3. to 12.* for vvee must know, that as God called vs to the end, that is, to bee saued of his owne vnderferved mercy; so hee calleth vs to the meanes, whereby vvee may come to this end, vvhich is by leading a godly life, as *Rom. 8:29. 30. Eph. 1. 3. 4.* and therefore must vve labour by hearing, reading, and practising Gods word, to serue Gods election, and make it sure to our selues, that vvee are elected, and shall questionlesse be saued: but if we contemn the word, resist the spirit, and regard not to leade a godly life, but follow the torrent of the wicked, it is plaine, we vvere neuer elected, and neuer shall be saued, but be put out of the booke of life, as the Lord said to *Moses, whosoever hath sinned against mee, I will put him out of my booke, Exod. 32. 33.* that is, it shall bee eident

his name vvas neuer written there; and the like speech is in 1. Sam. 2. 30. vvhether the Lord God of Israell said to Eli, *I said that thy house, and the house of thy Faither, should walke before me for euer. But now the Lord saith, it shall not be so; for them that honour me I will honor, and they that despise me shall be despised.* So that we need not climbe vp to heaven, to see if our names bee written in the booke of life, but descend into our selues, and examine our liues, if wee lead godly liues we are surely elected; for else vve could neuer haue the grace to be godly, and contrarily.

Vse 4.
For Gods
workes.

The fourth Vse is to contemplate and meditate in a deuout and thankfull heart vpon all the vvorkes of God, and abuse them not, but conuert them all to the glory of God, 1. Cor. 10. 31. and to the good of his Church.

The second
Vse, for
terror.

The next Vse serues for terror to the wicked, vvho vvhen these bookes be open, and first the booke of life be shut against them, that they haue no hope nor helpe to be saued: and next vvhen the bookes of Gods vvord be opened,
and

and it testifie what a great despiser and persecutor thereof, and of all the Articles of the Covenant of Grace, therein registred thou hast beene, as also of the Preachers and Professors thereof, reuiling all good men, and blaspheming thy Iudge, extinguishing and spiting the very spirit of grace; and heereunto thy Conscience (as a thousand witnesses) will giue testimony, and cry vnto God for iudgement; and the booke of Gods works, yea all Gods creatures, but specially the poore, widdow, fatherlesse, and stranger cry against thee for spilling innocent bloud, for detaining the hirelings wages, for oppressing the impotent, and for thy Sodomitry, and all creatures rise in iudgment against thee, what wilt thou doe for shame and sorrow? yea what paine and confusion of face will it be to thee, when by the wide and broad opening of these bookes, all thy sinnes of omission and commission, all thy mischiefes and treacheries, thy blasphemies, scornings, scoffings, reuillings, buffetings, persecutings, and all thy indignities done formerly against

V 3 the

the Iudge himfelfe, his Church, his Minifters and people, with the Sacriledge, Oppreffions, Thefts, and Robberies, &c. fhall be all difcovered, and laid open in the face of all the world: yea, befides thefe, the villenies (which hitherto thou haft fo clofely couered vvithin the fecret and darke corners of thy heart and habitation) which thou deemeft fhould neuer come to light, are now before God, and all the world detefted, fo that both God and Man, Angells and Saints, thy Confcience and all creatures fhall howt thee, abhorre, and in difdainfull and fcornefull manner, pointing at thee, fay: Behold the man & his works! How fhalt thou then at this clamor. (no more then a theefe or a traitor, hold vp thy head) fhew thy face, be able to ftand in iudgement, or hope for releafe, or any fauour from thy persecuted Iudge, or his Minifters, (thy ancient enemies) when (as thou diddeft to Gods people) they hate, loath, abhorre and fpirat thee and all thine abominations, yea laugh at thy destruction, faying, *Depart from vs thou curfed into euerlafting fire.*

Be

Be wise then in time, watch, and pray, repent, and lead a new life, and thou shalt escape all these out-cries and be numbred among the sonnes of God.

The second point to bee obserued in the manner of Christs proceeding in iudgement, is, when the workes be thus manifested, they must further bee convinced to be euill or good, and so to deserue hell, or (by Christs mercy) heauen; and that triall must be done after this manner. First, such as liue out of the Church, and neuer heard of Christ, neither was his word preached among them, they must be iudged *by the Law of Nature, Rom. 2. 12. 14. 15. and the covenants of workes*, and testimony of *their conscience*, together with the *booke of Gods workes, Rom. 1. 18. to 26. and secondly*, such as liue in the Church by the Law of Nature, and the Law written, and the Gospell: as also by the booke of their Conscience, and the booke of Gods workes, *Iohn 5. 45. and 12 48.* for the sentence of the Iudge shall be nothing else but a manifestation declaratory, and ratified execution of the

Their
workes must
tried to be
good or
euill.

Vfe for ad-
monition
to the ig-
norant.

sentence formerly pronounced by the Preachers out of the Word, and lightened by nature.

The Vfe is for admonition to the ignorant, to submit themselves to the meanes ordained for their saluation, and neuer to forget that Christ will come with his mighty Angells in flaming fire, rendring vengeance vnto them that doe not know God, and which obey not the Gospell of our Lord Iesus Christ, 2. Thes. 1. 8. and therefore not with the wicked to degenerate from men to goates, and beastlinesse, Isa. 13. 21. but rather of men to labor by vsing all godly meanes of men, to become sheepe, and the Saints of God by regeneration, Isa. 11. 6. &c. and beware wee to sell for gold or siluer, that which was not redeemed with gold nor siluer, but it cost more to redeeme their soules, Psal. 49. 7. so that the whole world cannot ransom mans soule, Math. 16. 26. and therefore more then made are they that will forfeit so precious a iewell to Satan, & damnation for the loue of any trifling pleasure or profit whatsoeuer. And so farre of the eleventh Motiue.

The

The twelfth Motiue to Watchfulnes is, *the vpright denouncing of Christs definitive sentence vpon all the world*, which is indeed the very doome & iudgement it selfe. All that hitherto hath been spoken, is but preparation to this period, and this Iudgement is necessary to bee known of vs, because it maketh much for the well ordering of our lines, and preparing for the same in serious watchfulnesse and prayer; for if it be better to goe to the house of mourning, then to the house of feasting, because this is the end of all men, and the liuing shall lay it to his heart: and againe, the heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth, Eccles. 7. 4. 6. & whatsoeuer thou doest, remember the end, and thou shalt neuer do amisse, Eccles. 7. 36. Then verily the consideration of Gods mighty and terrible iudgement, should much more moue our hearts to due preparation for this day, which is more fearefull by infinite degrees then death, and whereas men now liue without regard of God and godlinesse, as if there were neyther God, heauen, death, hell,

nor

The 12.
Motiue.
The denou-
cing of the
definitive
sentence.
The neces-
sity to
know
Christs
iudgement
vpon the
wicked.

Hen viuunt
homines tā-
quam mors
nulla futu-
ra est aut
velut infer-
nus fabula
vana foret

Mors tu a,
mors Christi
fraus mundi,
gloria caeli,
Et dolor in-
ferni, sunt
mediculae
tibi : finis
cuius calum-
nia non solum

non solum
ad peccatum
sed ad vitam

The first
part of the
sentence
vpon the
Elect.

Similie.

non solum
ad peccatum
sed ad vitam
non solum
ad peccatum
sed ad vitam

nor iudgment, but mans end, as the end of a beatt, and therefore care not what mischief they doe, so they may escape the Magistrates sword, and as for the day of iudgement, they scoffe at it, as 2. Pet. 3. 3. 4. Iude 18. Exech. 32. 22. out, yet in this day the truth of the Ministers predictions and threats will appeare true, according to Acts 17. 31. and then shall they see & feele to their cost that which formerly they would not beleene, though it was told them, and was an article of the faith. Now this sentence is twofold, according to the two diuers sorts of people who are to be this day iudged, that is of the Elect vpon the right hand, & Reprobate vpon the left: but first, hee will deale with the Elect; for in this case it shall fare with the world, as if an earthly King should sit in iudgement, to arraigne a number attainted of high treason: yet so, that before he commeth to sit in iudgement, he knoweth by their former priuate examinations, confessions, and evidences, who be guilty, who not, so that vwhen the prisoners be presented before him, he

hee forth-with causeth the guiltlesse Earles and Lords to be vnbolted,arraied in cleane apparell, and stand apart, or come vp vnto him, and sit vpon the bench, and then declaring before all the assembly,their innocency & wrongs acquitteth them,with all fauour and honour, and as his truest and trustiest subiects, causeth them (as ioyned in commission with him) to iudge and testifie what they can informe against those ranke traitors: so heare when the Lord sitteth *upon the throne of his glory, and separateth the sheepe from the goates*, he fore-knowing by their former liues ledde vpon earth,the innocency of the Eiect will in the sight of all the world iustifie, absolute and acquit them from all guilt and punishment,saying vnto them,first of al,*Come ye blessed of my Father, inherit ye the kingdome prepared for you from the foundations of the world, &c. Math. 25. 34.* and withall, declareth vnto them the reason of this high prerogative & preferment;*for I was an hungred, and ye gaue me meat, &c. vers. 35. 36.* against which reason when they (good men) answered, acknowledge-

acknowledging in al humility that they remembred not any good, they (miserable sinners) did to him, but all came of his mercy and merits : he replieth , that what *they did to the meanest of his poore brethren, they did it to him*, and therefore meet it was that hee in royall bountifullnesse should remember , acknowledge, and highly reward them, answerable to the loue he bare to his distressed and afflicted brethren, whom he loued better then himselfe, & so rewards them now, as himselfe receiuing them to his owne inheritance and glory. But first causeth them to *sit vpon thrones, to iudge the wicked with him* according to his former promise, and covenant made with them in *Mat. 19. 28. 29. Luk. 22. 30. and 1. Cor. 6. 2. 3.* not that they shal simply iudge the world, for all iudgement is by God the Father committed vnto the Sonne, *Iohn 5. 22.* but because they shal sit as assistants and witnesses, and approouers of his iust iudgement against the wicked ; for it fareth heere with the Lord , as vvith a Noble King when he commeth to sit in iudgement vpon a matter of importāce,

hee

hee being set vpon his Throne will call (as assistants) his next and best beloved kindred of the bloud royall and nobility to sit next him, then the inferior Iudges and Iustices to iudge with him, not that they manadge the businesse, and giue iudgement as they vwill, but because by their presence they witnesse & approue the equity of the Iudges sentence, and so shall it be here on that day.

This sentence shall first be pronounc'd vpon the Elect, to absolue & iustifie them, and to call them to him; to iudge together with him, that is, to witnesse & approue his proceedings against the wicked, not only because hee is most inclined to mercy, and slow to wrath: but

1. First, Because hee is to honor them with this dignity, to iudge the world.

2. For that this is the Elects long expected day of triumph ouer the wicked, their afflictors & persecutors, & therefore meete it is, that before their eyes they should be aduanced to this glory (according to *wis. 5. 1. 2.*) to their great sorrow.

3. The Apostles & Ministers and all Gods Saints, *are members of Christs mysticall*

The Reasons why the Elect sit to iudge the wicked

ficall body, and therefore meet they should sit with him, as a fulnesse of his perfection and glory, the head and body conioyned together as one person.

4. Christ this day will haue his aduersaries all stand and stoop before himselfe and his whole Church, whom they sometimes abused and iudged wrongfully.

5. They shall iudge the wicked by testifying against them for contemning their doctrine, and examples of an holy life, and so make the wicked excuselesse; *Math. 25. 26. Luke 11. 31. and such honour haue all his Saints, Psal. 149. 9. farre aboue the honour done Mordecai by Assuerus, Est. 6. 9. and 8. 15. and 10. 23. or by any King to his Subiects.*

Obiect.
Or questi-
on how the
Elect are
iudged ac-
cording to
their works

But heere may be demanded how the Elect then are iudged according to their works, (as is said they shall be, in *Rom. 2. 6. and 2. Cor. 5. 10. and 11. 15. and 1. Pet. 1. 17. Reuel. 2. 23. and 20. 12. 13. and 22. 12.*) when they themselues confesse & acknowledge that they did no good works? *Math. 25. 37. 38. 39.*

I answer, Our Saviour taketh better notice

notice of the good workes of the faithfull, then they doe themselves; for they (good men) euer eyed their sinnes, and the corruptions of their nature, and heeded not their good workes, (according to *Math. 6. 4. 5.*) but our Sauour did, and calleth them good workes, *Math. 25. 35. 36.*

2. We see also the godly themselves when they be accused and traduced, as *workers of iniquity*, they to cleare themselves, appeale to Gods iudgements, *Psa. 26. 1.* &c. and then can make large Catalogues of their good workes, as *Iob 29.* and *30.* and *31.* and *David* in many of his *Psalmes*, and so many others: and therefore did good workes to testifie of their iustifying faith.

3. Admit they all did not good works, but some were sinners; yet God, according to his Election, imputed not their sinnes to them, but forgave them all, and with the *scope* of Christs merits, washed them in this life, and world, from all their sinnes, as *Psal. 32. 1.* and *51. 2.* &c. and *1. Cor. 1. 30. 31.* and *6. 9.* *Heb. 9. 13.* *Renel. 7. 9. 14.* and being in his covenant,

uenant and thus purified and washed, they shall this day appeare as cleane as if they had neuer beene defiled with any staine of sinne, and so are wee saued by Christs merits (as *Iacob* was blessed in *Esaus* apparell.)

4. They were elected before all worlds to saluation, and to the meanes thereof; and they by their holy life and innocent conuersation serued Gods Election, and so their names being in the booke of life, could not be blotted out; nor they misse of saluation.

5. Heauen was their inheritance, and so nothing, except felony or treason, can defeat a man of his inheritance, nor that neyther, if the King doe pardon it; and all other his offences and transgressions; and so did Christ heere, as *Psal.* 103. 1. 2. 3. &c.

6. They euer beleue faithfully in Christ, and so were iustified by faith, and Christ tooke away and bore in his owne body, the curse due for their sinnes, *Rom.* 5. 1. &c. and 8. 1. &c. *Galat.* 3. 13. and so cannot iustly be condemned this day. And therefore Christ will vse no partiality, but

but doe true and strict Iustice in absolving and receiving the godly to mercy, according to his gracious covenant.

Let the wicked repent, and doe the like, and they shall with all loue and fauour receiue the like sentence, and bee advanced to the like honour and glory then and euer after.

But if you object that this is contrary to the proceeding in all Courts terrene, to haue a mans enemies to be his Iudge, as the Ministers be to their persecutors, may they not except against them (as felons vse here on earth) no, for this is iust, that as vpon earth the iudged the Saints to death, spoyled, iniured, reuiled, and vniustly persecuted them: that they this day should doe them the like; *measure for measure by the Law of retallion, Exod. 21. 24. Iudg. 1. 7. and 1. Sam. 15. 33. Luke 19. 25.* but if thou wilt escape this Iury, abuse them not, lone, and do them all good, and aboue all, procure the fauour of Christ the chiefe Iudge, & then all the Court of Heauen will intreat them kindly.

Vie.

Object.

The second
part of the
sentence
vpon the
Reprobate.

The second part of Christs definitive sentence, shall bee directly against the Reprobate, and is already registred in *Math. 25. vers. 41. Depart from me ye cursed into the euerlasting fire, &c.* The reason is set downe in verle 42. *for I was an hungred and ye gaue me no meat, &c.* and the same sentence is ratified in vers. 45. *In as much as ye did it not to one of the least, &c.* And this is the sentence of condemnation, because our Saniour condemneth them to hell fire; for that they in their life time heere would not repent of their sinnes originall nor actually, but daily more and more prouoked the Lord to wrath with their inuentions; neyther would they conuert and turne vnto the Lord, take him for their God, nor belieue in his name, nor by any meanes be perswaded to walke before the Lord in new obedience, and therefore refusing God, and his word and co-uenant, *and being ashamed of him before men*, hee now refuseth them, *and is ashamed of them before his Father; his Angels, and Saints*, and cuts them from him to eternall damnation.

Mat. 10. 33

The

The Vses we are to make of this heauy sentence, are first to humble our selues vnder the mighty hand of God, and not stand vpon our gentry or reputation in the world, to scorne or set light to serue the Lord, lest a day come when our Sauour will pull downe our pride, and say, *Depart from me ye cursed into everlasting fire*: a rough speech, and heauy greeting (God wot) to such especially as when they were heere were in Sermons called with all reuerence, Right Honourable, Honourable, Right Worshipfull, Worshipfull; and if it please your Mastership, & if it may stand with your fauour, and vnder your correction good sir, and I beseech your clemency pardon my boldnesse in reprouing, with an hundred such like titles, contrarie to *Iob 32.21.22.* but now see how they bee saluted with the Devils own title, (*thou accursed*). There was a time, that if Christ or any of his Ministers had greeted them thus, they would soone haue put their honour in the dust, with *va vobis*, and God should haue (where they Lorded) no more seruice publike, then

X 2

they

Luk. 4. 29.
Act. 1. 28.

they with their fauours allowed him, which should be little enough: and his Ministers, for all their preaching in his name, should haue as little ioy and comfort: And what abasing of them is this? (and that in the face of all the world) yet we see pride must haue a fall, and their case & stile is altered, now they are termed cursed, and outed from the Iudgement seat, yea to hell, and iust it is; for there was a day when they outed the poore, and Christ himselfe in his members from them: and as then they were ashamed of him, he is so of them now, (as the shame of all his creatures, *Mat. 10. 28.*) Oh, what childe, seruant, wife, or subiect can abide to heare from the mouth of his deare father, louing husband, godly master, or most gracious Prince this terrible terme, *Depart from me thou accursed, and that to hell for euer:* so full of implacable indignation and wrath, anguish and sorrow, much lesse vttered from the mouth of so mild, mercifull, and gracious a Sauour, and at such time as he most needs his helpe and fauour, then to forsake him, kills the heart;

heart, yet right meet it is, that as formerly hee had abhorred God, and scorned to obey his Lawes, the Lord now should not fauour him : *Oh consider this ye that forget God, and kisse the Sunne least he be angry*; and withall marke the nature of these words, *Depart from mee ye cursed to everlasting fire*, and thou shalt finde couched within these few words a world of woes, present and future, and in this one curse, all curses included, and obserue, he doth not now in execrable termes curse them, but sheweth how by leading heretofore a cursed life, and condemned by the Ministers, now our Sauiour ratifieth it, *Mat. 16. 19. and 18. 18.* Then consider the manner of vttering of this sentence, frō the gracious mouth of God himselfe, full of maiesty, full of power, and full of furious indignation and iustice, most strict and seuerer, able to make not onely the hearts and soules of sinners, but the very center and whole frame of heauen and earth to tremble and quake, nay, to be dissolved to nothing. Moreouer, what can bee more wofull to a sinfull wretch, that sometimes

Psalm. 2.

Note this
ye hypo-
crites.

had beene in high place, thus to be re-
iected, and to see many *Lazars*, and *Beg-*
gars, and *Harlots*, riffe-raffe sots, toge-
ther with a rabblement of pccuith prea-
chers, (as Kings now) to sit on thrones
royall, to giue sentence and iudgement
vpon his life and actions: nay, vvhich
is more, to see his owne parents, bre-
thren, wife, children, and friends, for-
getting all obligations of nature, amity,
and humanity, to shew no token of sor-
row, to speake no one good worde for
him, in nothing to comfort him, but
iustifying the Lord, to laugh at his de-
struction: neuer was poore wretch,
how great a felon or traitor soeuer, con-
demned by an earthly Iudge, how mer-
cilesse soeuer, but his sentence of death
should euer end with this speech; And
God haue mercy vpon thy soule, and
many others taking him by the hand,
would comfort him, and say, God helpe
thee, we will pray for thee, be of good
comfort; but heere is not one word of
comfort, but heere soule and body de-
prived of all mercy and hope, is with a
most terrible voyce surpassing all vnited
thun-

thunder-claps, cursed to everlasting fire, without pity or comfort. Finally, see hence what it is to be separated for ever from God and all his Angels and Saints, and to be thrust among a rout and rabblement of Devils and Reprobates: and this is an hell it selfe. We see how heauily a sucking-childe takes it to be separated but for a moment, and cast out of his mothers armes, how will he cry and take on, how nothing will please nor pacifie him, and yet the nurse will soone take him againe, neyther did shee cast him away in displeasure; but vwhen Christ in his wrath casteth out a sinner, he neuer takes him, neuer pitieth him, for heere no teares, prayers, sutes, cries, yellings, nor mournings can be heard, none will meditate nor speake for him, to reuerse or stay iudgement, but must without farewell be presently tumbled to hell. And heere consider yet all this while, and euer after what guilt of conscience is in the condemned, what biting enuy, what horror in minde, what distraction of wit, what muttering and murmuring, what cursing of them-

Note here
O you that
forget
God.

selues, their Parents, friends, and dumbe Ministers, what wringing of hands, knocking of breasts, what cries & howlings, filling heauen and earth: and what now would this damned person gine to obtaine Christs fauour, and to heare him say; *Come thou blessed of my Father*, but it will not be.

Vls.

The onely remedy is, now to turne while time serues, and to bee reconciled while hee requesteth thee, by his Ministers, *2. Cor. 5. 20.* and then need'st thou not doubt of his fauour and grace, else hereafter shalt thou knock long enough at the gate of mercy, and not be heard. Therefore beloved in the Lord, seeing wee know *the terror of the Lord this day*, *2. Cor. 5. 11.* and *2. Pet. 2. 311.* Let vs stirre vp our hearts to conceine & know these terrors of the Lord: I meane not onely in iudgement to conceine them, but also in heart and affection to bee perswaded of the terrible fearefulnesse of this last iudgement, and in this regard not to content our selues with the gift of knowledge, and with an outward profession of piety, (as they in *Math. 7. 22.* and

and 25. 3. 44. *Luke 13. 26.*) but to labor for soundnesse and sincerity of faith, of repentance, and new obedience, both in heart and life *endeavouring alwaies to haue a good conscience towards God & man,* else vanity of vanities, will become misery of miseries; for while the theefe stealeth, the hempe groweth.

The second point in this terrible iust sentence to be considered, is, the reason why Christ commits them to the fire eternall; because, that when he was *hungry, thirsty, a stranger, naked, sicke, and in prison, they releued him not,* in his members, which bewrayed they had no faith in Christ, for had they, then would they loue his children, which was the fruit of faith, and hauing no faith, they could not apprehend Christ, nor appropriate his merits vnto them; and failing herein, Christ profited them nothing, and therefore they being out of Christ, were reprobated, neyther doth our Sauour presse heere *iustification by workes for we are iustified effectiuely by Christ,* apprehensiuely by faith, and declaratiuely by good workes; for albeit the kingdome
of

Thom. Aqu.

The bene-
fits by do-
ing good
workes.

of God is giuen vs for the Election and promise sake, which the Saints receiue by faith, yet because faith and inward graces are hidden from mens eyes, therefore are good works commanded, commended, and rewarded as the proper effectuall fruits of our faith and Election, and in doing good workes.

First, we performe the duty of good and faithfull stewards.

Secondly, we refresh the bodies of the best stayed seruants and Saints of God, to wit, his Ministers, and therewith ligh-
red the heauy burthen of their cares, & mitigate their sorrowes, and so make their toylsome liues more comfortable vnto them, and giue them occasion to powre forth many an hearty prayer to God for vs, with much thanks to the Almighty for vsing vs instruments in so heavenly a worke.

*Pauper via
et porta carli*

Thirdly, it gathereth much cheere-
fulnesse, peace, and assurance to our selues that we are in Gods fauour, and vnder the blessing of the prayers of the poore, which is the high-way to hea-
uen, euen by the poore mans doore, and
is

is as a principall protection sealed vnto vs, as it were with the broad scale of the Kingdome of Heauen, *Iob* 29. 13. 18.

Fourthly, and wee are blessed of the Iudge himselve, with all kinde of blessings in this life, and shall most comfortably leaue this world, whensoever the Lord shall call vs hence, *Psalme* 41. 1. 2. 3. and be most blessed of all in the day of iudgement, *Math.* 25. 35. 36. 40. when our workes shall bee crowned vvith the garland of Gods glory.

The Vse we are to make hereof, serues for admonition to the godly, to labour to be bountifull and liberall to the poor members of Christ, of that portion the Lord blesteth thee with, and in the day of iudgement they shall be rewarded to the full; for then shall they be receiued to *euermlasting habitations*, *Luke* 16. 9. *Reu.* 14. 13. which should moue vs to lay aside some moity of our goods for that vse: and for the ready effecting hereof, wee must cut off all superfluities in feasting, in building, in attire, in hunting, hawking, and the like vnecessary sports and pleasures, and withall be thankfull to
God

Vse 1.

1 Chro. 29
9, 10 20.

God for this vnspeakeable gift, in making vs able and willing to doe his Saints good, 2. Cor. 9. 15. and reputing vs worthy of the ouer-sight, nursing and feeding of his blessed people, but specially to be *Nursing Fathers, and Nursing Mothers*, to his holy Ministers, who aduance his honour and glory, (as *Ebed-Melech*) did to the afflicted and distressed Prophet *Jeremy*, so that the ragges hee gaue him, are recorded in the Bible, *Jeremy* 38. 11. and 39. 16. *whereas the memoriall of the vicked doeth rotte.*

Vse 2.
For terror
to the wicked.

The next Vse serueth for terror to the vicked, vvho can prodigally waste their goods in any thing, rather then vpon the poore; and yet vvill bee bragging of their good vvorkes to the Iudges face, vvhereas in trueth they neuer did any good vvorke, but in hypocrisie, and therefore the Iudge putteth them from his presence, calling them *workers of iniquity*, *Matth.* 7. 23. and 25. yet true it was, they were bountifull house-keepers in deed, entertained many guests, and (as *Nabal* his

his *Sheepsheeters*) feasted them as Kings, in so much as at the same thereof, all the fooles of the people, and outscowring of the World repaired to them, and were welcome: as idle prophane gentleman, swaggers, faulconers, hunters, swearers, lazie seruingmen, drunkards, whoremasters, and the like vicious rabblement; & at Christtide and Wakes, sheep-shearing, & meddowdaies, kept open houses, come who list, (if he were of any fashion) and were ouer all the country renowned for it, yea wasted more in such riot and excessse in a day, then many a poore man would spend in a yeere, and this they intimate to Christ in *Matthew 25. 44.* *When saw wee thee an hungry, &c. and did not minister vnto thee, &c.* they entertained all, vnlesse they were some peeuish Preachers, who would be alwaies finding faults, and carping at their best vvorkes, or some precise Professors that would bee catching at euery seuerall oath or speech a man vttered, or some base poore *Lazareffes* beeing full of very fullsome dif-

diseases, all which were the disgrace of a gentlemans house, and to receiue and feast such, were to driue all good company out of their houses. Otherwise they spent and wasted all their annuall reuenues, and more to, and set themselves, many of them, ouer the shooes, that they could neuer recouer it againe, and all to keepe good hospitality, and bee good to the poore for their soules health, and see how now it is regarded of the Iudge, & no maruell; for as well had all this meat and drinke thus mispent (contrary to Christs commandement in *Luke 14. 12. 13. 14.*) *when thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours, &c. but the poore, the maimed, the lame, and the blinde, and thou shalt be blessed and recompenced at the resurrection of the iust: as well (I say) had it beene cast to dogs and hogs, then thus vpon Christs enemies, as they in Amos 6. 3. &c. for all this was done in hypocrisie, and for vaine-glory, but were not touched with the afflictions of Ioseph, nay for all these shewes, most of them*

them so afflicted *Ioseph*, that the yron entered into his soule, and were so farre from giuing, that they tooke by sacriledge, oppression, and violence, and cunning-dealing from the poore, that which was their owne, and that which God and good men gaue them, so that if the *Ammonites & Moabites* were debarred Gods congregation vnto the tenth generation, because they met not the *Israelites* with bread and water when they came from *AEgypt*, *Deut.* 23. 3. 4. and if the rich glutton and corne-hoorder in *Luke* 12. 20. and 16. 23 went to hell for not giuing their owne to the poore, what shal become of them that not onely giue them nothing, but take from them that they haue, and persecute them too? and if they did giue them, yet how could the spoyles of the poore, and of Gods Church, bee taken and accepted for Almes by God. Nay (but you will say) Many of these bountifull house-keepers were professors, deuout in prayer, prophesied, and by his name cast out *Devils*, and did many great workes: they ate and dranke in his presence, and heard him teach in their streets, *Math.*

7. 22.

Psal. 105.
18.Deut. 23.
17. 18.

7. 22. 23. and 25. 44. *Luke* 13. 26. and shall they be damned too: (and so it is now) but we are to learne, that most excellent gifts will not auaille to saluation, vnlesse we haue true faith, sincere repentance, and new obedience, whereby we doe the will of God; and this is a point of great weight and moment, and worthy of obseruation: that men not onely in this life, and in death, but euen at the last day shall thus plead for themselves, and yet not be regarded, because that all was done in hypocrisie, and not in sincerity, and this should teach all men to beware of spirituall pride, selfe flattery, and selfe-loue, delighting in their externall gifts, as Pharisees, *Luke* 18. 11. *Isa.* 65. 5. whereby they flatter themselves in their estate, ouer-weening the good things they haue, and falsely thinking they haue that blessing of God, which they haue not, whereas in truth we should labour to be purged of this pride, and euer suspect the worst of our selues, to iudge our selues seuerely and strictly in regard of our vnbeleefe and hollownesse of heart; for this will be a
meanes

meanes to make vs escape the iudgment and condemnation of the last day, and this is the property of Gods Elect to thinke worse of themselves then God doth, as we see in *Math. 25. 37.* but the reprobates haue euer better perswasion and opinion of themselves then God hath, as *Math. 25. 44.*

To conclude then, let vs bee vpright and sincere, both in profession, and practise, and in continual prayer for grace, and bountiful willing hearts to do good works; for this is the meere gift of God, and without praier cannot be obtained, for we are naturally so couetous, so distrustful in Gods providence and promises, such louers of our selues, & hard-hearted to others, that without his speciall loue and fauour to vs, it is vnpossible for vs to get this great victory ouer our selues; to bee mercifull, no not to Christ himselfe, nor to his Ministers, that maintained his honour and glorie, and therefore of all others ought most to be respected and releued, and yet I wote not how (as a field vine, subiect to euery of winde and tempest) they be of

Y

euery

euery body most reiected, and least regarded, as the out-scouring of the world, and sheepe appointed for the slaughter: neyther can we afford the crums from our tables to Christs poore members, but rather giue them to dogges, hawkes, horses, whoores, and for Tobacco to vrge drunkenesse, to make vs sober and circularly able to bee drunken; so that it cannot be, but the Lord hath a contrarietie with the inhabitants of the Land, because there is no truth, nor mercy, nor knowledge of God in the land; but stealing and lying, and whooring, swearing and killing, *Hos. 4. 1. 2.*

Ranulphus
worthy ex-
ample.

Ranulphus Cestrensis in his *Policronicon*, lib. 5. cap. 10. and anno 610. writeth of Iohn Patriarch of Alexandria, that being at his prayers vpon a time (as is said) there appeared vnto him a comely virgin, hauing on her head a garland of Olive leaues, which named her selfe Iustice, saying vnto him, and promising, that if hee would take her to wife, hee should prosper well: whereupon he after, became so liberall to the poore, that he assayed to strue in a manner with the Lord, whether the

Lord

Lord should giue him more, or he should distribute more of that which was giuen, and I would the maid *Mercy* should bee married to more then this *Almoner*, (for so, after, he was surnamed) that the maid *Mercy* should not liue so long a Virgin, as that a few or none will marry her: yet our Sauour commands to sell what ye haue, and giue almes, make ye bagges which waxe not olde, a treasure which can neuer faile in heauen; Luke 12. 33. and to take heed that your hearts be not oppressed with surfeiting and drunkennesse, and cares of this life, and lest that day come on you at vnawares, for as a snare it shall come on all them that dwell on the face of the whole earth: watch therefore and pray continually, &c. Luke 21. 34. &c. And so farre of this twelfth Motiue.

The last and thirteenth Motiue to watchfulnesse is, the consideration of the execution of the sentence vpon the Reprobates, for these shall goe into everlasting paines, *Math. 25. 46*. In vvhich words wee may see two expresse torments inflicted vpon the wicked. First, a departing from Christ (in these words

The 13.
Motiue.
The execution of the sentence vpon the Reprobate.

and they goe from Christ) according to those words of the sentence in *verſe 4.1. Depart from mee ye curſed.* And ſecondly, the place, which is *to euerlaſting paines;* agreeable to the iudge, (*to euerlaſting fire prepared for the Denill and his Angells.*)

The priuative paines.

Theſe two members of the execution of the ſentence, point out two ſundry puniſhments to be inflicted vpon the Reprobates; the one priuative, the other poſitiue. The priuative, is a depriving of them from Chriſt their head, and from all goodneſſe: from Chriſt, ſo that they haue nothing left in them but ſin: as a boulder, when the ſlowre is boulded out, there remaineth nothing in it but brannes; ſo they, deprived of all Gods graces and life, haue nothing left in them but the brannes of ſinne, and the ſecond death. And thereupon (as formerly the badde Angells) are made, or rather become, as diuells incarnate. This priuative paine, ſome terme the paine of loſſe, or the loſſe of all bliſſe, which although it inflicteth no external ſenſible puniſhment, yet hath it within it, a poſitiue effect; for as the abſence of the

Similies.

the Sunne causeth and bringeth darknesse, and the want of foode death; so the absence of Christ Iesus the Sonne of righteousnesse, bringeth darknesse to the soule, and the want of the food of life, death eternall: then which, what torment greater, then vtter darknesse, and euermore death; for as the fulnesse of ioy is gotten by inioying his presence, *Psal. 16. 12.* so the fulnesse of sorrow is attained by his absence, and as he is the life quickening all creatures, so the want of him is the deprivation of life, and a second death. So then, this priuative punishment, is a violent cutting of man from Christ his head, and center of his life and blisse, and a remoouall from all goodnesse whatsoever, euen the smallest: and this sorrow of want of God and all goodnesse, is euermore; because the Iudge is infinitely angry, and for euer absent from all helpe to sinners; for heere all light is away, all the candles of comfort quite, and for euer, put out, and nothing remaining but vter darknesse, and gnashing of teeth; all plenty wanting, all scantnesse abound-

What this
priuative
punish-
ment is,

The paines
of losse,

ding, not so much as one drop of cold water can bee obtained from Abraham, (sometime rich in good workes) all springs of mercy be close locked against such as shewed no mercy, not one word of comfort to him that would not comfort heretofore the poore comfortlesse, (no friend in Cheape-side, no friend in Court) poore rich *Lazarus* now (scorneth the rich poore glutton; heere gentlemen be beggars, and cannot be heard; and beggers gentlemen, and scorn their scorners, who now (but too late) rue, and to their cost feele, the heart of a poore man. Now iudgement is mercilesse to them that shewed no mercy; for as they stopped their eares at the cry of the poore, so now Gods eare is stopped against them: a day there was when they howled the poore from them, now the time is come when Christ howleth them to hell: and just it is, that he that forsooke God, and was ashamed of his word, and afflicted Saints, that GOD should forsake him and his Saints should so likewise: and as the shame of all creatures, bee ashamed to know

or

or regard him, *Math. 10. 28.*

The Vse serues for admonition to all Gods children, to consider before-hand, what an vnrecoverable losse it will be to any creature, thus in wrath, and for ever to be separated from his God, and from all goodnesse, and to bee made a Deuill; for what made the falling Angels Deuills, but the depriuing & stripping of them from all graces and gifts of God, and to bee cast to all heavy designements. Then consider what childe, what seruant, or subiect can abide or endure to heare such terrible words, *Depart from me ye cursed,* so full of indignation, wrath, and anguish from the mouth of the most mercifull & euer blessed Sauour of the world, knowing and foreseeing what losse followeth vpon the speaking of the words, and what vnspokeable torments that in the necke thereof seize vpon his soule and body, and that for ever in hell: and vwhat a shame of shames is it now to be thus disgraced and degraded before all the world, and that at such an instant, as he most needeth, and is most friendlesse &

The vse to consider what losse it is to be separated from God,

A Similie.

helpelesse; and standeth vpon his doing
 or vndoing for euer: oh! this would kill
 a mans heart, and will cast downe the
 stoutest heart liuing; no sentence, no pri-
 son, no execution to this shame. Con-
 sider but the case of a married wife, who
 though she lose all her friends, and liue
 in extreame penury, yet so long as shee
 enioyeth her husbands fauour and loue,
 she will comfort her selfe against all in-
 dignities; but if she play the harlot, and
 he say vnto her, depart from mee thou
 accursed whoore; this killeth her heart,
 she loseth all the benefits of wedlocke,
 incurreth the hatred of all men, and is
 cast into extreame misery and shame in
 the world to her dying day, and yet is
 this but a temporall losse, and in losing
 him, she loseth not God (if shee repent
 and amend) nor heauen; nor life: but
 heere in losing this bridegroom of the
 Elect, man loseth with him all goodnes,
 and is endowd and possessed vvith all
 badnesse. This point is further streng-
 thened, if we consider and meditate vp-
 on *Psal. 27. 12. Isa. 49. 15. Ezech. 10. 3. 4.*
and 11. 12. and 43. 2. Exod. 33. 3. Iosh. 7. 7.
Iudg.

Judg. 2. 2. out of which places wee may see what it is to lose so good, so louing, and mercifull a God: who worse then *Cain*, *Eſau*, *Saul*, & *Iudas*? yet *Cain* could not abide the burthen of sinne, and loosing Gods fauour, perswaded his soule, that whosoever mette him, should kill him. *Eſau* sold his birth-right, and though hee sought the blessing with teares, hee could not finde it, *Heb.* 12. 17. *Saul* could not abide that the Lord would not answer him, and *Iudas* hanged himselfe; yea it was a death to *Absolon*, though a trecherous parricide, to be debarred his Fathers presence, 2. *Sam.* 14. 30. yet these had contentments in this life in full measure (vnlesse it were *Iudas*) but heere contentment is to be expected in nothing, no more then a swimmer can drowning, who can catch at nothing but water: so these wretches swimming in the Lake that burneth with fire and brimstone, can catch and lay hold on nothing but a fire to helpe them withall. If *Dauid* mourned that he was exiled from the Tabernacle, *Pſ.* 42. 1. &c. and 84. 1. &c. and 132. 1. and

1. *Sam.*

Theodoret. l.
5. c. 16. 17.
Sozom. lib.
7. cap. 24.
Tropart. l. 9.
cap. 30.
Niceph. l. 12
cap. 48.

Vic.

1. Sam. 26. 19. and *Theodosius* that by *Ambrose* he was forbidden the Church; how much more shall these excommunicate persons mourn and lament when they bee exiled Gods presence, and Church triumphant, and thrust into that hellish synagogue, *where is nothing but weeping and gnashing of teeth*: when *Assuerus* spake but one angry speech to haughty *Haman*, *Ester*. 7. 8. as the word went out of the Kings mouth, they covered his face; and ledde him to execution; and yet that was but a temporall, but this is an externall execution: and what would a damned person in this case give to recover Gods presence and fauour? that doe thou now; and thou shalt not miscarry; whereas all teares & lamentations spent in hell, will bee vn-sufficient, therefore repent in time. We repent and are right sorry for temporall losses, as *Adam* for Paradise; *Ester* for the losse of the Arke; *Rehoboam* for his kingdom, but no losse to this, when after thy sentence denounced, thou must without delay Trudge the blacke way to perdition, with many a deepe sigh and

man 2. 1

com-

comfortlesse sobbe, to sup in that full hungry pallace of perdition and confusion with the Prince of darkenesse and his accursed complices, at the terrible table of Gods vengeance, and then wilt thou with *Caine* cry, *My punishment is greater then I can beare*, *Gen. 4. 13.* for the greater the good thing wee lose is, the greater will bee our sorrow; but God is the greatest good of all, and to lose him bringeth the greatest sorrow & greefe: then God is the center and rest of mans soule, therefore as there is no separation to that of the soule from the body, of one member from another; so is there no greefe to this separation of the body from the head of one member in this body, from another, and of man from his good God, in whom he liueth, moueth, and hath his being, and all his felicity, and therefore this losse is vnreportable, and as some think greater and forer then the paines positieue, *viz.* the losing of God; for what hypocrite or heart of man can now abide to heare Angell or Deuill say, *where is now thy God?* *Micha. 7. 10. Psal. 42. 3. and 143. 7.*

The

2.Chro.15.

The remedy, for all, then is this, to thinke now of this deprivation, and to prevent it, to performe such duties of faith and obedience, as we would then wish we had performed in true and hearty repentance, and remember here now to exercise stoutnesse against sinne, Sathan, and all worldly vanities, *Malachy 3.13.* and not for them against our good God and his Saints, and withall, as an effect of a true lively faith, vse all mercy to the poore, and loue to Gods Ministers, and euer draw nye to God, that hee may draw nye in that day to vs: and so farre of the first member of this execution of the sentence, and of the priuative paines or sorrow of losse, and therefore in time prepare against it.

The positive
paines.

These paines
are twofold,
outward, &
inward.

The second point is, of the latter part of the execution, which is called the paines positive, or paines of sense, because they are afflicted as well vpon the outward senses of the body, as vpon the inward faculties of the soule: and these paines are twofold, the one remote, or without man, the other propinque
neere

neere and vpon mans soule and body :
the outward paines, remooed from
the whole man, are such externall tor-
ments as are accidentall, and seize vp-
on him by reason of the place or pri-
son it selfe, and the company therein;
As for the place where the wicked shal
bee tormented, is called Hell : the
names thereof expresse the nature of
the same : and first, the Heathen illu-
minated onely by the light of nature,
and rules of equity, call it first, a forget-
ting of all goodnesse. 2. a delire of euil.
3. the waters of greefe, and renouncing
of all ioyes. 4. weeping and lamenting.
5. a Lake of misery and euerlasting loa-
thing of the former workes. 6. a darke
place. 7. darkenesse it selfe. 8. a place of
terror, trouble, and vexation, vvhich
dwelleth no order, but confusion and e-
uerlasting horror. 9. wringing. 10. an
infectious ho'e. 11. a place breathing
exhalations of brimstone. 12. a botttom-
les pit, &c. where we see how nature iu-
stifieth the Lord in mens consciences,
& how naturall wittes deuise, acknow-
ledge & iudge of diuersities of torments
due

The names
of Hell.

1. *Lethe.*

2. *Piegeton.*

3. *Acheron.*

4. *Cocytus.*

5. *Strygia
palus.*

6. *Eleades.*

7. *Sophos.*

8. *Tartarus.*

9. *Orcus.*

10. *Plutonilla.*

11. *Auernus.*

12. *Abyssus.*

13. *Infernus.*

due for sinners, though they neuer were taught them out of Gods Word, yet they iudge these to bee the worthy reward of sinne and sinners. Secondly, the Scripture termes the place by these names, *Hell*, *Math.* 10. 28. *Everlasting perdition*, *2. Thes.* 1. 9. *A Lake burning with fire and brimstone*, which is the second death, *Reuel.* 21. 8. *the deepe*, *Luke* 8. 31. *Gehenni*, or the valley of the sonnes of *Himmon*, *Ier.* 7. 30. and 19. 6. *Mash.* 23. 23. *Tophet*, *Isa.* 30. 33. and *2. King.* 23. 10. *utter darkenesse*, *Math.* 23. 13. *unquenchable fire*, *Mat.* 13. 12. and 13. 25. *a place without*, *Reuel.* 22. 15. which names as fearefull as they bee, expresse not the thousand part of the ineffable paines thereof: onely (as in a figure) by these names the Scripture lispe to our capacity, rather then in expresse termes, doe vter the full effect of Gods wrath vpon sinners, and therefore in speaking of these torments, we must carefully beware that that which is figuratiuely spoken in Scripture, be not taken nor expounded literally as some doe; but learne and aduertise our hearers, that whereas vve can-

A Caution

cannot conceiue nor vtter the extremity of these torments, nor the fullsomnesse of this horrible prison; yet the Scriptures expresse them by the sharpest and most intollerable punishments we know or can conceiue; as fire, brimstone, darkenesse, weeping, &c. and yet when wee haue heaped together all the attributes and names we know, all are insufficient to declare it, being incomprehensible, onely let vs belecue what wee cannot vtter, and carefully auoid that cursed place betimes, lest then wee bee made to feele that which now wee will neither belecue nor eschew, which God forbid, and so farre of the names thereof.

Secondly, the nature of the place teacheth what shall be the tortures and torments of such sinners as shall be cast into it (neither will I bee curious in this bloudy point, which nature abhorreth to bee prolix in, but onely by some few circumstances, referre the deeper consideration thereof to euery mans secret meditation, praying Almighty God to worke in them and me heereby
such

The nature
of hell.

such effects, that we may euer auoid the the things that bring vs to it; as for the nature of the place:

1. Hell is described to be a prison, or dungeon prepared for the Deuill and his Angels, *Math. 25. 4.* Christs, his, and our aduersaries, & must not God be re-neged vpon his enemies? and the more Christ powreth the vengeance of his reuenge vpon Satan, and all reprobates, the more is he glorified, and his power magnified, and therefore hell must be such a wide place as shall containe the whole wrath of God in the highest and extremer degree, and therefore the place must be terrible, where is nothing but vexing and tormenting iustruments of Gods wrath,

2. The best places and sweetest vpon earth, if they be not kept cleane and sa-uoury, will soon become fulsome, much more will hell, made a place of dishonor, and of the execution of his wrath; for wee see how all places wherein God inflicteth the iudgement of his wrath, are full of horror, as *Ierusalem, Maih. 23. 37. Babel, Isa. 13. 19. Bozra in Edom, Isa.*

34. 11. 12. *Nimueh*, *Zech.* 2. 13. 14. &c.
much more hell, wherevpon light all
Gods curses.

3. If worldly prisons and dungeons
become so fulsome, that in short time
men lose therein their health and liues,
for the stinck & want of contentments,
much more in hell, for all prisons be pa-
radises to this, and the horror thereof
passeth all horrors; so that the very de-
uils desire respite, not to be sent thither,
Luke 8. 31.

4. Here are all the torments of Gods
wrath, as fire, brimstone, and such fire
as burneth euen spirits, surpassing all
fires: Oh what anguish and torment su-
staineth he that is subiect to these insti-
uments.

5. This further aggrauateth the ter-
ror and horror of the place, in that it
containeth not onely all the tortures
and instruments of Gods fearfull venge-
ance, but is a place of vtter darkenesse
and blackenesse, that is voyd of all com-
fort, farre beyond *Pharaohs* plague of 3.
daies palpable darkenesse, *Exod.* 10. 21.
but this for euer the soarest pnnishment

that can be inflicted vpon man, is to cast him to a dungeon or darke place, and yet this is nothing to that; a plague of plagues, fitting such as linne in darknes, and that call darknesse light, *John 3. 19. Ezech. 8. 12. Isa. 5. 20. Ephes. 5. 8. 11. &c.*

6. Then the company they finde there, be the Deuill and his Angelis, all Reprobates and badde people, as full of malice, hatred, and all villeny, as euer they were when they liued vpon earth, albeit the close prison keepes them from practising it: and what a death is it for a man to bee constrained to liue euer in such a company, where Satan and his Angells hatred to man is now greater then euer it was? for now to their eterna'l confusion, they feele the full reward of their wickednesse wrought to man, who might haue stood in their Angell-like state, had it not beene for man, and therefore ceaseth not in all they can to maligne all Reprobates, and the like do one Reprobate to another, as agents of one anothers misery.

7. Their exercise in hell is *weeping, and gnashing of teeth*, so that they cannot speake

speake nor thinke any one good thing. Thus we see both the name, nature, and circumstances of this fearefull place, and therefore being so terrible, it were wisdom for all men to beware of it, and labour for heaven to dwell in euer.

The other sort of the paines positive bee called the internall paines inflicted vpon both soule and body, which may bee guessed partly, by that which hath beene spoken of the prison, and partly by the punishment which shall be layed vpon the soule it selfe, and all the faculties thereof, as the cogitation, memory, vnderstanding, will, and affections, &c. then of the body, and of euery member thereof, for wherein euery man sinneth, therein is he tormented: But these torments are partly vknown, and so I pray God they may euer be, and partly so lamentable, that no Christian heart can abide to dwell long vpon so dolefull a subiect, and therefore I referre you to others that writ largely thereupon; beseeching Almighty God to giue vs all grace to consider wisely, and in time of all that hath beene said, and to

The inward positive paines

make a ready vse thereof to Gods glory and our saluation, and not to run forthly vpon Gods iudgements, denying there is an hell, as doe Sadduces, Arheists, Ideots, Infidels, and Nullifidians, and vngodly liuers, whose liues proclaim it: and 2. such as deny there is any heauen, as Epicures, Belly-gods, Worldlings, Sodomites, Inordinate liuers, idlers out of a calling, &c. 3. all Theeues, Oppressors, Sacriledgers, poore Cony-catchers. 4. all Protestants at large, Christians without faith or good workes, Selfe-louers, Hypocrites, Mercenarists, Origenists, &c. but let vs watch and pray.

The first vse wee are to make of this thirteenth Motiue, serues to shew how necessary it is for all men to know this principle concerning hell, & the reward of the wicked, & that in these respects, 1. It bringeth the wicked to the knowledge and feare of God, for when they consider the vnspokeable power that is in the mildest word proceeding from Gods mouth, they must needs accuse the hardnesse of their owne hearts, vpon

Vse. 1.
Reasons
prouing it
necessary
to know
that there
is an hell.

vpon which it cannot worke, vnlesse it be to their destruction, whereas here we see the commanding voyce of God (to depart from him.) to be so forcible and powerfull, that neither man nor deuill is able to withstand it, but all as slaues from the whip will runne to hell fire, and therefore should they now not sin against the Lord, whose very voyce is more terrible then hell it selfe, and this reason vseth *David*, in *Psal.* 29. 4. out, to exhort all men, and by name the mighty *Nimrods* betimes to obey his glorious voyce in his word.

2. Satan would perswade all men that there is no hell, thereby to set all to worke iniquity without remorse, and therefore this doctrine must be often whetted vpon them to feare.

3. Most men, yea Professors (though they can discourse heereof) are so wicked, euen in the very bosome of the Church, and liue so loosely, as if there were no hell at all; for how few will for feare thereof, forgoe one houres pleasure, or one mite of profit, or auoid any temptation Satan can cast at them, and

therefore needful it is to set before them often, what dainty fare they shall finde in hell, whether they hasten : and if this will not reforme them, nothing will, seeing it is the last remedy in the Bible vsed to presse men with.

4. Were there no heauen to enioy, no God to reward, no hope of immortality, yet should men for feare to burne in hell, forbear now to sinne ; for vve see how men for feare of temporall penalties, forbear to transgresse the Lawes of the land ; yet Gods lawes, penalties, nor promises, which far surmount these are not regarded : heere a felon or traitor may be pardoned, there no obstinate malefactor shall, and though for a while he respiteth him in this life, it is but to reach his hand the higher, to let the weight of his stroke in the life to come to fall vpon him the heauier, and his deferring is the more to inferre the thicker and surer blowes, and of no ill payment shall he need to complaine that hath the wages of his wickednesse withheld from him in this life, to receiue the totall summe together, and for euer in hell,

hell, this would breed in the most valiantest Atheist living, such a gasping terror, and quaking dislike, that euer after hee should abhor, not onely the least branch of sinne, but withall every thing alluring or alpecting thereto, and vvithall should haue hell it selfe pictured in euery corner of his gardens, orchards, banqueting houses, and places of delight, in more carefull manner then euer had the *Pharises Gods lawes, broydered vpon the fringed Phylacteries of their garments*, and so would, notwithstanding now all parents and superiors doe well, & their duty it is often to relate to their families the paines ordained in hell fire, and so admonish them to beware of that burning place.

5. The knowledge that there is an hell is behoofefull in sundry respects, as
 1. it rectifieth the conscience, when the neuer-dying worme gnaweth thereat, and signifieth vnto vs that still we haue some vnrepented sinners, summoning vs to iudgement and damnation, 1. *Ioh* 3. 20. 2. this should cause vs in all our carriage to misdoubt our actions euery

of them, and euer setting the Lords blessed word before vs, *feare him who is able to cast soule and body to hell, Math. 10. 38.*

3. it should make vs wary neuer to forfeit, but still to retaine sure our title to Gods kingdome, and therefore be careful neuer to commit any of those sinnes that depriue vs of Gods kingdome, as be in *1 Cor. 6. 9. Galas. 5. 19. Eph. 5. 3. &c.*

4. It maketh vs thankfull for our Election, & withall teacheth vs to be careful to obserue the same in the whole course of our liues, lest wilfully we relapse, and euer feare all our waies, *Ephes. 1. 3. 107.*
5. This is a forcible meanes to weane vs from the world and all sinfulness, and to cause vs to hasten to enter in covenant with God afresh, and so open a doore to heauen, and to all Christs treasures of grace, which God grant we doe speedily.

Vse. 2.
There is an
hell.

The second Vse serues for reproofe of such as deny there is any hell, and therefore will not watch: these be Atheists, Nullifidians, Epicures, Worldlings, inordinate liuers, malefactors, &c. but that there is an hell, appears by the
about-

aboue quoted titles of hell. 2. By our consciences, accusing when we sinne. 3. the very Heathen in all ages and places (how prophane soeuer) affirmed, that malefactors should to hell. 4. *Chrysostome* in his Homelies 48. and 49. and 50. *Ad populum Antiochenum*, confuteth this error. And therefore let all men stand in awe and sinne not; but belecue, lest they approoue worse then the Devils, who belecue and confesse it, and tremble at the minding thereof, *Iames* 2. 19.

The third Vse is for admonition for all men generally, that seeing there is an hell, and the paines thereof vnspeakable, yea so great, as no heart can conceiue, onely by the names of the extreamest punishments vpon earth, as fire, brimstone, darkenesse, death, an euereating worme, and neuer dying, they bee shadowed, because vvee can conceiue no soarer nor greater torments, all vworldly torments bee finite and temporall, these infinite, spirituall, pittilesse, easelesse, remedilesse, a paine beyond all paines and greefe, surmounting all greefes at the very names

Vse 3.

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names whereof the very Deuils, how hard-hearted & gracelesse loeuer tremble and quake: heere all springs of mercy are locked against such as shewed no mercy, no one word of comfort to such as denied comfort to the comfortlesse; heere *Lazarus* the beggar scornes to be at a gentlemans command, to reach him a droppe of water, for that hee denied him the crunmes that fell from his table, which now to his cost he rues it, and feeles the wants and heauy heart of a poore man, and iust it is that such as stop their eares at the cry of the poore, should then cry and not be heard. Oh dolefull place that yeelds no comfort! and oh more wretched people that foresee not this misery to prevent it! but most miserable, that now hearing and knowing it, no warning will serue them, no calling will awake them, no threatnings, no not hell fire will terrifie them, and therefore such as haunt mischeefe shall fall into it: But O ye holy watchmen, and shepherds of the people! for Christs sake cry out aloud, *lift vp your voyces like a trumpet, giue those sleepers*

Exhortatio
to the Mi-
nisters to
warne the
people
hereof.

pers no rest vntill they bee awaked from their deadly sleep; and you godly Christians exhort one another whilest it is called to day, lest your hearts be hardened by the deceitfulnesse of sinne, and this day come suddenly vpon you, and take you away when a mans house is set on fire, all the towne and country will forthwith arise to helpe to quench the fire, and it is very well done; but heere mans soule and body is set on hell fire, yet to preuent this danger, (which is more then the burning of an house or towne) no man helpes, the watchman is asleepe, the gentleman, though the house of his soule be all fired, snorts in his sinne, and must not be awaked, the neighbors help to rocke him in the cradle of security vntill death comes and arests him to come to iudgement, and then the man and his workes fall in the fire; and what misery findeth he not there? the guilty conscience, the neuer-dying worme, the flames vnquenchable, the darkenes frightfull, comfort no where, paines without, and terrors within. The holy Martyrs burning heere in the flames of fire, felt

no such matter, they died in a good cause, had a good conscience towards God and man, vvere very cheerefull, forgave their enemies, prayed for the Church, exhorted one another to patience and constancie, perswaded, comforted and confirmed the people in the truth, reioyced in spirit, sang prayes to God, prayed instantly to the very last gaspe committed their soules to God, in full hope of a ioyfull resurrection; and finally (as in a burnt sacrifice) more then Conquerers, ascended vp to Heauen, which should animate all men to retaine a good Conscience, leade a godly life, and be sure of a blessed comfortable death, and resurrection: vvhenceas contrari'y, a bad Conscience, and the guilt of a wicked life, portendeth a fearfull death, & an heauy resurrection to be executed in hell fire.

Object.
Reasons
why sinners
torments
be so great
in hell.

But heere the wicked coyne objections, and demand how it is that the mercifull God can finde in his heart thus strangely and seuerely to punish any sinner, seeing our sinnes cannot hurt him, nor our piety benefit him, *Iob. 35. 6. 7.* and

and 32. 3. If all be in heaven, hee is not the richer, nor if they be all in hell, is he the poorer.

I answer. 1. God is almighty, whose infinitenesse of power, wisdom, and iustice, makes him willing and able to inflict vpon sinners the most exact and sharpest punishment, as pleaseth his Maiesty, and therefore as he is a God, and mighty in all his workes, that is to say, great, wonderful, & terrible, *Naham. 1. 1. &c. Cant. 8. 6. 7. Deut. 29. 20.* so specially sheweth he the same in punishing Reprobates, and for that cause is called *the God of righteousness, and the God of vengeance, Psal. 94. 1. 2.* and seeing all his other workes be wonderfull, and full of Maiesty, we may be assured hee is so in smiting the wicked.

2. As his mercy & patience is vnspcakable great in intuing & waiting for sinners repentance, *Rom. 2. 4.* so is his iustice & impatience as great if he be contended; for in God mercy and iustice are termed Gods two armes, & therefore must be of equall length and bignesse, as well in punishing the wicked, as pardoning the godly.

3. Sinne

3. Sinne is a most odious and impudent aduersary to God, and to all his workes, prouoking his iustice in the highest degree, labouring to bring the Author of all Being, to a none being, and all his creatures with him, and therefore must God be reuenged vpon it, and his fauourites, as vpon the greatest enemies to his glory in the highest degree.

4. This is Gods ordinance, that such as feare and obey him in this life should to heauen, and the others to hell: this is the principall condition of his gracious covenant, and therefore it must bee so.

5. All transgressions against the Kings person, or bloud royal, are high treason, to be punished with the extreamest torments as can be deuised, but the Reprobate sinne against the King of Kings in crucifying and killing his Sonne and heire apparent within his owne Court, reigning in heauen, and therefore no punishment is great enough for such as crucifie the Sonne of God to death, to say nothing, how they cōspire, with Satan to disturb
and

Heb. 10. 29

and persecute his Church to robbe the Lord of his honour and glory, and to bring all to confusion.

6. A Reprobate is an heart-murtherer, of God himselfe, and a destroyer of all his ordinances, wishing there were no God, no Iudge, no heauen, no hell no resurrection nor life immortall, and therefore should be severely punished.

7. The godly cry against them, and so doe their bloody sinnes, and therefore the righteous Iudge must doe iustice vpon them according to their demerits.

8. In sinning there passeth through euery mans hart a practicke discourse of the vnderstanding, laying before the sinner as it were in the one scale of the balance, the delight, ease, pleasure, or profit he reapes by sinning; and in the other, the wrath of God if he sinne, and hell torments with the losse of Gods fauour, kingdome, and all his goodnesse, which all in respect of his greedinesse to sinne, he renounceth, maketh a couenant with death and hell, and now is turned to it, and receiuerh his owne madde choyce.

Reuel. 9. 9.

The

Vſe 4.

The next Vſe then is for vs, not for
 laſt and luſtineſſe in ſinne, thus to ſet at
 naught the Lord and his regalities; for
 though this bee but the firſt degree to
 the paines of hell, and as it were the
 ſuburbs thereof, yet all the teares ſpent
 in hell are vnſufficient to bewaile the
 loſſe of Heauen, and of Gods preſence,
 and yet we ſee millions preferre the loſſe
 of their leaſt commodities before it; but
 they ſhall finde this a greater loſſe, when
 without delay they muſt, after the ſen-
 tence denounced, trudge the black way
 to perdition (with many a deepe ſigh,
 and comfortleſſe ſobbe) from God and
 all the company of heauen, to ſup in that
 full hungry pallace of confuſion vvith
 the Prince of darkeneſſe, and his accur-
 ſed company, at the terrible table of
 Gods vengeance.

The ſecond
 part of the
 continuance
 of the tor-
 ments vpon
 the re-
 probates,

The ſecond point of the execution
 of the ſentence of damnation, is the con-
 tinuance of theſe paines in hell, which
 ſhall be for euer; And they ſhall goe into
 euerlaſting paine, Math. 25. 46. and this
 ſentence is moſt iuſt every way, as de-
 creed before all worlds, reuealed to the
 world

world in all ages, and shall be executed in the end of the world, and that for these reasons.

1. Because the hatred of the wicked to God and man is eternall, it must so long be punished.

2. As man sinneth against his God, who is eternall and infinite, so iust it is that man should be punished eternally and infinitely. But (will you ask) might not the Lord haue killed them out-right and there an end, and not suffer them to frie in torments eternally. *Ans.* No, for that had not satisfied his iustice. 2. Then the conditions of the covenant required eternity.

The Vse then is for every man to be-ware of that prison, out of which hee shall neuer come forth, and to consider how long is that whipping that neuer endeth, tedious is that day that yeelds no euening, and hard goeth it with the tormented that would faine die & cannot. If a damned person were perswaded that he were to sustain his torments in hell no more thousand yeeres then be starres in the skie, sands in the sea, grasse

A a

pills

Reasons
why repro-
bates be
punished
eternally.

Object.

Vse. 1

pills vpon the ground, and creatures in
heaven and earth, though this time
would be past telling, yet would hee
comfort himself in that one day, though
it were long, the fire would bee quen-
ched, the worme would die, the chaines
of darkenesse would weare out, the pri-
son would be layd open, and the mise-
rable man should be set at liberty, but
(alas) neuer to come forth, this word
(neuer) killeth the heart, seeing the
paines be intollerable, and the continu-
ance eternall. If sinners would deeply
and sadly consider this point, they
would not buye repentance so deare, nor
be so mad as for a moment of transitory
delights, profits, or ease, boyle so long
in a Lake burning vvith fire and brim-
stone: pittifull & fearfull it is to see how
the fooles of the people in these dayes
of light, make but a sport of sinne; not
thinking how close, and of what endless
continuance the prison shall bee there;
and others more wise, yet not much
more religious, packe vp all sinnes vpon
Christs mercies, not regarding his iu-
stice, nor their owne infidelity, much
lesse

lesse abnegation of themselves, and amendment of life, and yet there is not lightly any so foolish or sottish, if hee haue in hand any matter of importance among them, if specially thereupon his estate relieth, but will carefully before hand cast for it; yet in this (then which there is none more waighy) most men sleepe and snort, and what, saith the Iudge, shall in the end, become of them, but that the Iudge will come *when he looketh not for him, and hew him in peeces, and set him his portion with vnbellecuers,* Luke 12.46. Thus farre of the execution of the Lords definitiue sentence vpon the Reprobate, namely, that they goe into euermlasting paine, and there I leaue them, where God leaueth them; for how can, or should I be more mercifull vnto them, then the most mercifull God is vnto them; *1. Sam. 28, 16.* or then they themselves were to themselves whilest they liued here, and might haue easily preuented these tortures but would not, but contemned all admonitions.

Next it followeth to speake of the

The execution of the sentence vpon the Elect.

Reasons why I speak sparingly of heavenly ioyes.

execution of the second part of the sentence definitiue vpon the godly, which is thus; *And the righteous (shall goe) into life eternall.* But what these ioyes be, you must pardon mee, if I be sparing in the relating thereof; for our Saviour Christ who came from heauen, discouraged very little thereof, though he could doe it best of any, nor yet *Paul* who *was rapt into the third Heauen*, 2. Cor. 12. 4. speake nothing heereof to any purpose, as not bin giuen him in commission, and also 2. for that the nature of these ioyes is transcendent, infinite, ineffable, incomprehensible, and remote from our weake senses, and vncapable capacities, and therefore being vnable to conceiue them, we are to beleeeue life euermore lasting. 3. When Christ himselfe, his Prophets, or Apostles go about to describe Christs spirituall kingdom, they vse wonderfull enlargings, surmounting and comparative speeches, taken chiefly of such things as the *Tabernacle*, *Arke*, and *Temple* were made of, to figure thereby to vs, the *heauenly Tabernacle*, and *celestiall Ierusalem*, and *holy Temple*, typing the same

same by such things as men set most price by, as gold, silver, pearles, precious stones, and the like; and yet when all is done, they come short of the ioyes themselves, and therefore the safest way is to bee wise with sobriety. 4. There be some mysteries in the word of God, the perfect and full manifestation whereof, the Lord reserueth for this due time and place, which is the life to come, whereof I take this to be one, and therefore let vs in hope expect that time and place, and not the while build Castles in the ayre. 5. We ought rather to labour and study to know & practice the means directing vs to heauen, then to trouble our selues on Seraphicall questions, nothing so necessary for vs. 6. I denie not but wee may discourse heereof, so farre as the candle of the word enlighteneth vs; and *Paul* prayeth that this mystery might bee reuealed vnto vs, *Ephes. 1. 18.* and vnthankfull to God should we be, and enemies to our comfort, if wee would refuse to search for, and to vnderstand what the Lord reuealeth, yet for my part, I had rather be

silent then erre heerein, and by my silence vwant a fault, then vyhen it is committed to craue pardon vwhen I needed not commit it; speciallie, seeing there bee diuers learned men that haue comfortably discourfed heereof, vwho out of the Word taught vs, that there is an Heauen, and therein ioyes vnspeakeable and glorious, that God himselfe is the Author thereof, that it is eternall, that the twelfth Article of our faith is thereupon grounded (and the very Pagans affirme the same) who they bee that shal enioy them, then, that the nature of these ioyes is priuatie and positue, the positue internall and externall, &c. vnto whom I referre you as my selfe for satisfaction, if vve stand vnresolved, which we need not.

Vse.
V. 1.

The Vse euery man is to make of these ioyes, serue for admonition to the godly to bee vvatchfull, lest hee loose the same, and vvith Satan drop to hell, and therefore must haue a care to lead reformed liues, to assure them of their saluation, else euery comfort wil be conuer-

nerted to a sentence of condemnation :
and what auaieth it thee to discourse of
such an excellent country , whereunto
thy conscience telleth thee thou hast no
title vnto , no more then it doth Satan ,
who can speake more of heauen then a-
ny of vs ; yet the thinking of that coun-
try much encreaseth his sorrow : and so
will it be to the wicked in the midst of
their iollities a sting in their soules , & as
a tart sawce , making their sweetest melo-
dies sowre & deadly . If this meditation
were holpen with the light of a liuely
faith , it would (as *Elisbaes* salt) sweeten
all the waters of *Iericho* ; and as *Elias* fie-
ry Chariot , soone lift vs vp to heauen ,
and the vvhile make al the bitter pains
of this life comfortable to vs ; for if
the loue of Lands , and desire of Ri-
ches , cause the paines taken for them
to seeme nothing ; vwhat should the
loue of Heauen effect in our soules ?
should vvee for this Countrey refuse
any toyle ? vvee know how all con-
demne *Esa* for selling his birth-right
for a messe of redde portage , and what
are the very best things in this world ,

but vanity and vexation of spirit, and God forbid wee should loose our birth-right in heaven for the loue of vncertaine pleasures: a wise pilgrime will forbear all delights that hinder his return, and reserue all pleasures vntill hee come home, and so should we, else we will not come thither in haste. *Abraham* obeyed God, calling him out of his country, *Heb. 11. 9.* because he looked for a City, whose maker was God, and *Paul* vvas content to beare all afflictions, because hee looked for things that were not seene, *2. Cor. 4. 17.* and *5. 1. 2.* and vvhosoever assureth himselfe of heaven, will little regard this sinfull life, which one point should cause worldlings to looke about them.

Vse, 2.

The second Vse serues for thankfulnessse to our good God, for redeeming vs from hell, and all miseries, whereunto by our sinnes, and the sinnes of our forefathers, we had wretchedly plunged our selues, and of his vnspeakeable loue and mercy made vs his elect children, & heyres of his kingdom; and if thou take this to be but a slender benefit, then consider

der what a damned soule would giue, if he had wealth, to be thus freed; and do thou now the like, for by nature thou wast the childe of wrath as well as hee, *Ephes. 2. 3.* And therefore if *Noah* escaping the Deluge wherein millions were drowned, and *Israell* deliuered from *Pharaohs* tyranny, and *Dauid* from *Saul*, forgot not due thankfulness; much more ought wee, deliuered from the fouds of Gods wrath, tyranny of *Sathan*, and cruelty of all enemies, yea and from the euerlasting paines of hell, be euer thankfull in this, and the life to come for this most gracious deliuerance and blessed aduancement to his holy kingdome in heauen.

The third Vse serues for comfort to the Elect which goe to euerlasting life, and to heauen, and that in three respects.

1. Of the ends why eternall life was ordained: 1. that God might manifest the riches of his grace to his Elect: 2. that the godly might enioy the full fruits of *Christs* death, and the promised rewards of their labours and indignities in this life sustained: 3. that they might magni-
fic

Vse 3.
Of the
ioyes of
heauen.

hie the great vvorkes and mercies of God wrought for them.

2. In regard of the effects of eternall life; 1. that they may be as the Angells of God, *Math. 22.30.* not in substance, but in conditions: 2. that wee may be made partakers of the dignity of Christ in his three offices, as Kings, Priests, and Prophets, though not in the same excellency.

3. In regard of certaine degrees of heavenly ioyes, vvhereof the first degree of our comfort and ioy, shall be in respect of the generall resurrection.

1. For it shall bee a ioyfull day to vs. 1. For the Angells will awake and comfort vs in the Lord. 2. Ioyfull it shall be, for that our soules and bodies separated by death, shal now againe be ioyned together, and g'orified together eternally. 3. Ioyfull shall it be in respect of the holy communion of Saints whereunto we shall be ioyned to praise the Lord.

2. A second degree of glory will this be, that wee shall appeare before Christ our Sauour, be absolved and sit vvith him to iudge the wicked, & enter vpon his

his sweet promises of eternall life.

3. A third degree of glory is, that he will iustifie and saue vs from our sinnes.

4. The fourth degree of ioy is, in that wee shall be honoured with the dignity of Iudges.

5. A fift degree is, after we haue thus triumphed and troden our enemies all vnder feet in most glorious and triumphant manner, we shall with Christ our head, and all his Angells and Saints, goe to life eternall, which is the end of all our wishes and desires, where for euer, we shall enioy the presence of the holy Trinity, where the inhabitants of the beauenly Ierusalem bee all Angells and Saints; for Nobility, all the Sonnes of God; for vnity, brethren; for wisdom and knowledge all taught of God; for experience, they al ouercame the world; for multitude they cannot be numbred; & for amity, they liue in cōtinuall peace; their work, praising & seruing the Lord; for piety, they keep a perpetual sabbath, euery day an holy day to the Lord.

6. The 6. degree is in regard of our continuance in heauen, which is euerlasting without

without end, but if these ioyes had had an end, then had it not been an heauen; but it is eternall, without end, greefe, wearinesse, old age, or any corruption: for vvhhen Death is swallowed vp in victory, how possibly can wee die, our Sauour being life it selfe.

7. The seauenth degree is, that the Lord will poure into our soules and bodies all the communicable graces of his Spirit; for when we are vnited to Christ our head, and then by vertue of this v. nion and communion mysticall, wee be in all created gifts and graces belonging vnto all and euery part of our soules and bodies like him, but not in the same degree.

8. The eight degree of ioy is, a freedom from all miseries whatsoeuer, belonging to body and soule, and in stead thereof be enriched with the contrary blessings, which the Lord grant vs. And thus farre of the thirteene Motiues for watchfulnesse against the day of iudgement, and of the timely vses wee are to make thereof.

Hauing dwelt thus long vpon these Motiues,

Motives, I will now draw in my sailes, and hasten to the shore, exhorting euery man in the Lord, that as this triple watchfulnesse is necessary, and concerneth euery man that euery Christian particularly watch, and prepare himselfe accordingly; for while the arrows of the Lords wrath flie ouer euery mans head, and are not yet fallen, euery man may see and prouide for himselfe, and escape: were it proclaimed that for some priuy fault, onely known to himselfe, the King (whose life the Lord long preferue) would execute in euery town some 100. 20. or 10. persons, nay but two in euery towne, whom pleased him all would feare, and by all meanes labour to exempt and secure themselves, least he should be one of that number; but we know that the fewer number in euery Towne or Hamlet shall bee saued, *Mat. 7. 22. 23. Luke 13. 23. 24.* and euery mans conscience telleth him, that if the Lord should call him to iudgement vpon a sodaine, he should not be able to answer him one to a thousand, *Iob 9. 3. and 40. 4. 5. and 42. 3.* and that there is no way

Mat. 26. 40

way but by carefull watchfulness to escape this doome, and yet our eyes for all this, are heavy for sleepe, as were the eleuen Apostles in their greatest danger, who *could not watch one houre with Christ*: or if a lying Wizard should foretell that of many, that passed that day over a bridge, one should drop over & drown, all the passengers would see carefully to their footing (though he were but a lier) but when the holy Ministers out of the infallible word of God, admonish them to watch, they heere mocke and say the daies are prolonged, but surely so dangerous a case admits no mocking, we should hastily see to our watch, and the rather, seeing our Sauior hath blown his trumpet, the day approacheth, the summons are sent forth, the sentence is drawn, and we all wait but for his glorious coming to denounce it, & therefore the while let vs as good porters, watch at the gates of our soules, that Satan step not out to cast vs to the dead sleep of sin, or to steale vs from our selues: there is not any of vs but hath a secret watch within to giue him timely warning hercof, in euery thought
word,

word, & action, we take in hand to tell vs that we for the present are liable to Gods temporal iudgment, & if we escape them not, we must doubtlesse die, and come to iudgement, and this is the watch of our consciences. Oh that we would regard it in time, & at euery stroke of the clocke, bewaile how little good to further our reckoning against death & iudgment we did that houre past ! and that we would consider, that euery houre we are neerer and neerer to our end, which if we did sadly remember, we would not do amiss. Many idle gentlemen for a brauery carry golden watches in their bosoms to warn them how their golden time passeth, & yet are the while neyther idle, nor well occupied, but no watch to this of thiy Conscience, if vvee would listen vnto it, which runneth truly, as well by night as by day, and giueth vs a checke euery munute, neuer standing still, vnlesse it bee rusty, or choaked altogether with the filth of sinne, yet let vs know, that when iniquity hath played her part vpon the Theater of this sinfull vworld, then vwill vengeance, speedily

speedily succeed, and set vp a tragedie
bloudy and tedious, without end full,
without mitigation, and continuall
without ease and release; and look how
many drams of delight heere thou im-
penitent wretch hast tasted of, so many
pounds of endlesse paines shalt thou
there receiue, the Comedy is short, but
the Tragedy is ouer-long, bloudy and
bitter.

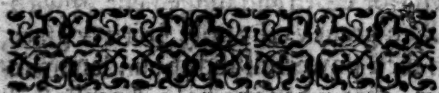
A prayer.

Save and protect vs (good Lord) from
this Lake of misery, worke in vs speedi-
ly true repentance, faith vnfeigned,
with due obedience to all thy comman-
dements, that so standing vpon our
watch, and seruing thee euer in spirit &
truth, wee may liue with thee euer in
Heauen: and as *Ambrose* in his fune-
rall Oration for *Theodosius*, supposeth
that the Angells carrying his soule to
heauen, should in the way aske him,
what did he while hee liued heere vpon
earth, and hee should answer, *Dilexi*: I
haue loued: So we pray thee (O sweet
Saviour) both to prepare our selues
while we be heere to liue before thee in
all Christian watchfulnesse, and so like-
wise

wise for death and iudgement, & with-
 all, to grant vs thy holy Spirit & grace,
 in such powerfull and abundant man-
 ner, that when thy holy Angells shall
 gather vs from the foure windes to ap-
 peare before thy iudgement seat; and
 thou the great Arch-Angell shalt aske
 vs what we did all the while wee liued
 heere, we may truly and cheerefully an-
 swere, both that we loued thee (O blef-
 sed Sauour) aboue all and loued our
 neighbours as our selues, and withall,
 that we watched continually ouer our
 whole liues, and against death and thy
 comming to iudgement. O Lord grant
 vs this grace for thy great name sake. To
 thee deere Sauour, with thy Father
 and the Holy Ghost, be all ho-
 nour and glory giuen by
 vs, both now and
 for euer. A.

men.

F I N I S.



AN ADMONITION

to the Reader,

Gentle Reader, although the Printer hath desired and used his best care, that this booke should come forth with fewest faults, yet by reason of the duskie obscurenesse of the hand, and absence of the Author dwelling farre off, it could not be, but some faults escaped vs, not onely in pointing or mis-pointing, in omitting or adding sometimes a letter, and in the Sections, eyther not placed, or mis-placed; but in omission and alteration of words, obstraining the sense in some places: which the goodly Readers iudgement and diligence must helpe, or charitably passe by, and not impuse them neyther to the Author, nor the Printer. And so Farewell.

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